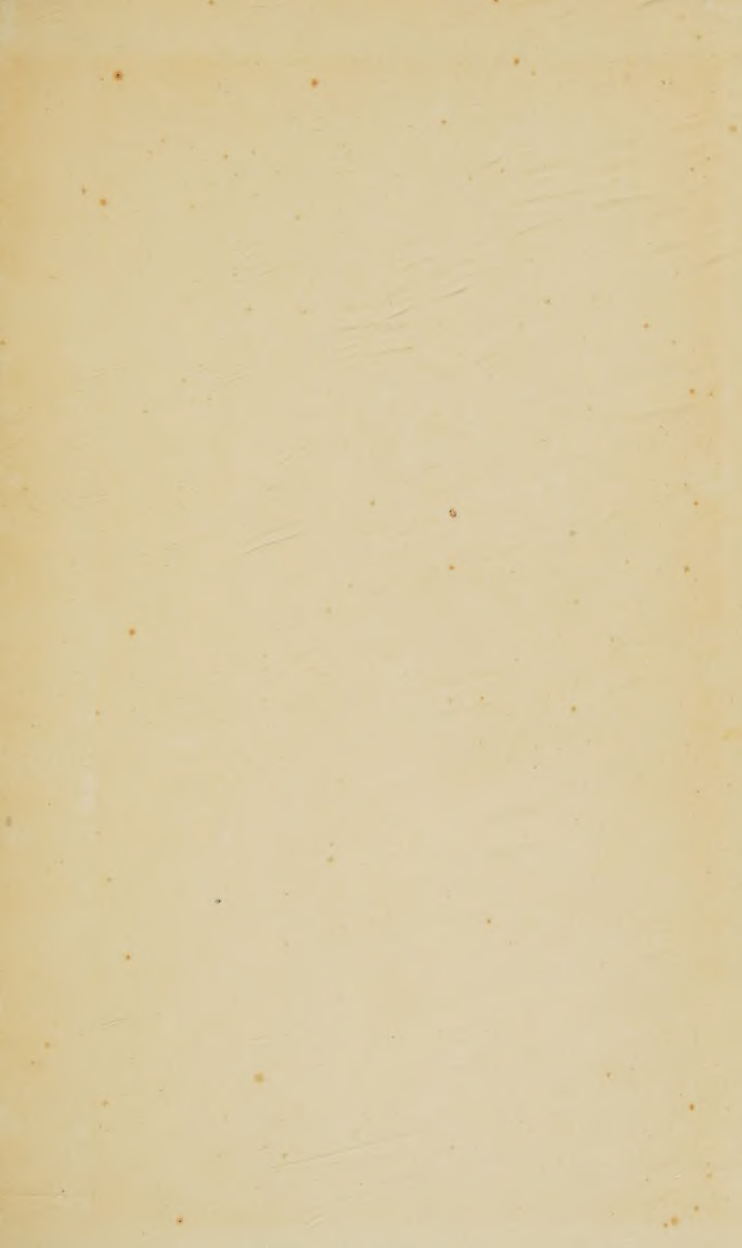


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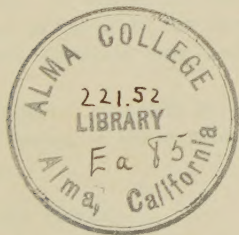
The Bible Beautiful

An edition, for general use, of the Douay
Version of the Old Testament

BY

MOTHER MARY EATON

WITH MAPS AND NOTES



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FOREWORD

THIS edition of the Old Testament has been compiled because of the conviction, becoming happily more and more widespread, that it should be studied in the words of Holy Writ and not in a paraphrase destructive of its beauty. There are some very real objections, however, to the free use of the entire Bible in schools: it is a difficult, expensive book, in parts unsuitable for the young, and the division into verses has a strong tendency to break the interest and increase the difficulty.

“The Bible Beautiful” gives the entire history of the Jewish people, from Genesis to the Machabees, with copious extracts from the Psalms, the Prophets and the Sapiential Books, in nothing but the words of Holy Scripture. Reference is made throughout to chapter and verse, but only at the beginning of each section. It should be clearly understood that the texts reproduced are not the *complete* original text, which must be sought in the Bible itself.

It is claimed that no part of the Sacred Narrative likely to appeal to the young has been omitted. The notes which accompany the Sacred Text have no claim to scholarship. They have a double aim: to enable the reader to follow the narrative with ease and to facilitate the memorizing of those facts with which every Catholic boy and girl should be familiar.

If “The Bible Beautiful” succeeds in kindling a love of Holy Scripture in the hearts of those who use it, its object will have been fulfilled.

CONVENT OF THE SACRED HEART,
CRAIGLOCKHART.

Rihil Obstat :

GEORGIUS D. SMITH, S.T.D., PH.D.,
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THE BOOK OF GENESIS

THE CREATION

I. 1-31. In the beginning God created heaven, and earth. And the earth was void and empty, and darkness was upon the face of the deep. And the spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good; and he divided the light from the darkness. And he called the light Day, and the darkness Night. And there was evening and morning one day.

And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so. And God called the firmament Heaven. And the evening and morning were the second day.

God also said: Let the waters that are under the heaven, be gathered together into one place, and let the dry land appear. And it was so done. And God called the dry land Earth; and the gathering together of the waters, he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day.

And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And he set them in the firmament of heaven to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And

God saw that it was good. And the evening and morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea; and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day.

And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

And he said: Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image; to the image of God he created him. Male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

II. 1-3; 7-9; 15-24. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done. And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a living soul. And the Lord God had planted a paradise of

pleasure from the beginning: wherein he placed man whom he had formed. And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it. And he commanded him, saying: Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

And the Lord God said: It is not good for man to be alone; let us make him a help like unto himself. And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

THE FALL

III. 1-6; 8-24. Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

And the woman answered him, *saying*: Of the fruit of the trees that are in paradise we do eat: but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.

And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of

the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened. And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

And the Lord God called Adam, and said to him: Where art thou?

And he said: I heard thy voice in paradise; and I was afraid.

And he said to him: Thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat.

And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth. Upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. ¹ I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel. To the woman also he said: I will multiply thy sorrows, and thy conceptions. In sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.

And Adam called the name of his wife Eve: because she was the mother of all the living. And the Lord God made for Adam and his wife garments of skins, and clothed them. And he said: ² Behold Adam is become as one of us, know-

¹ These words are often called the "Protevangelion" or "First Gospel"; they were the first far-off note, which heralded the coming of the King.

² *Behold Adam.* This was spoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God.

ing good and evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live for ever. And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken. And he cast out Adam; and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

CAIN AND ABEL

IV. 1-16. And Adam knew Eve his wife: who conceived and brought forth Cain, saying: I have gotten a man through God. And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings. But to Cain and his offerings he had no respect: and Cain was exceedingly angry, and his countenance fell.

And the Lord said to him: Why art thou angry? And why is thy countenance fallen? If thou do well, shalt thou not receive? But if ill, shall not sin forthwith be present at the door? But the lust thereof shall be under thee, and thou shalt have dominion over it.

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not. Am I my brother's keeper? And he said to him: What hast thou done? The voice of thy brother's blood crieth to me from the earth. Now therefore cursed shalt thou be upon the earth, which hath opened her mouth, and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth: every one, therefore, that findeth me, shall kill me. And the Lord said to him: No, it shall not be so: but whosoever shall kill Cain, shall be punished sevenfold. And the Lord set a mark upon Cain, that whosoever found him should not kill him.

And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth, at the east side of Eden.

V. 3-5. And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth. And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters. And all the time that Adam lived came to nine hundred and thirty years: and he died.

This is the longest life on record except that of Mathusala (969 years) and of Noe (950 years). Mathusala was the son of Henoch, a descendant of Seth. We read of him that "he walked with God and was seen no more, because God took him" (Genesis V. 22, 23).

Mathusala was the father of Lamech and the grandfather of Noe.

The whole of the narrative of the Chosen People, up to the time of the Exodus, centres round six majestic figures: Adam, Noe, Abraham, Isaac, Jacob and Joseph.

As we read, we can trace, in the background as it were of each life, God's Divine Providence guiding His chosen, erring children and preparing them for the great event in which all was to culminate, the coming of the Redeemer, Jesus Christ Our Lord.

Noe, son of Lamech, was born some 3000 years before the birth of Christ.

THE DELUGE

VI. 5-22. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, ¹it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth me that I have made them.

But Noe found grace before the Lord. These are the generations of Noe. Noe was a just and perfect man in his generations; he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity.

And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me; the earth is filled with iniquity through them; and I will destroy them

¹ *It repented him.* God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men.

with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits; the breadth of it fifty cubits; and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark: thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded him.

VII. 1-24. And the Lord said to him: Go in thou and all thy house into the ark; for thee I have seen just before me in this generation. Of all clean beasts take seven and seven, the male and the female. But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth. For yet a while, and after seven days, I will rain upon the earth forty days and forty nights; and I will destroy every substance that I have made, from the face of the earth.

And Noe did all things which the Lord had commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. And Noe went in, and his sons, his wife and the wives of his sons with him, into the ark, because of the waters of the flood. And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth, two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe. And after the seven days were passed, the waters of the flood overflowed the earth. In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood gates of heaven were opened: and the rain

fell upon the earth forty days and forty nights. In the self-same day, Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly, went in to Noe into the ark, two and two, of all flesh wherein was the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

And the flood was forty days upon the earth, and the waters increased, and lifted up the ark on high from the earth. For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men. And all things wherein there is the breath of life on the earth, died. And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

VIII. 1-22. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark: and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood gates of heaven were shut up: and the rain from heaven was restrained. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia. And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven: which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of

the earth. But she, not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth. And Noe opening the covering of the ark, looked, and saw that the face of the earth was dried. In the second month, the seven and twentieth day of the month, the earth was dried.

And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark.

And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done. All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day, shall not cease.

IX. 1-19. And God blessed Noe and his sons. And he said to them: Increase and multiply, and fill the earth. And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand. And every thing that moveth and liveth shall be meat for you: even as the green herbs have I delivered them all to you: saving that flesh with blood you shall not eat. Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. But increase you and multiply: and go upon the earth, and fill it.

Thus also said God to Noe, and to his sons with him: Behold, I will establish my covenant with you, and with your seed after you. And with every living soul that is with you, as well in all birds as in cattle and beasts of the earth, that are come forth out of the ark: and in all the beasts of the earth. I will establish my covenant with you; and all flesh shall be no more destroyed with the waters of a flood: neither shall there be from henceforth a flood to waste the earth. And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be the sign of a covenant between me, and between the earth. And when I shall cover the sky with clouds, my bow shall appear in the clouds: ¹and I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh. And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth. And God said to Noe: This shall be the sign of the covenant which I have established between me and all flesh upon the earth.

And the sons of Noe who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan. These three are the sons of Noe: and from these was all mankind spread over the whole earth.

IX. 28-29. And Noe lived after the flood three hundred and fifty years. And all his days were in the whole nine hundred and fifty years: and he died.

The sons of Noe at first took up their abode on the Armenian plateau, equidistant between the Black Sea and Caspian towards the north and the Persian Gulf and Mediterranean towards the south.

Here they formed a vast patriarchal community: the head of each family, the patriarch (father-ruler), was both king and priest: like Noe, he offered sacrifice.

Their numbers became so great that they were forced to disperse, but before doing so they attempted in their foolish pride to build the Tower of Babel.

¹ *And I will remember my covenant with you.* This is the first solemn covenant ratified between God and the human race! here represented by Noe.

STORY OF THE TOWER OF BABEL

XI. 1-9. And the earth was of one tongue, and of the same speech. And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it. And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar. And they said: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous, before we be scattered abroad into all lands.

And the Lord came down to see the city and the tower, which the children of Adam were building. And he said: Behold, it is one people, and all have one tongue; and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed. Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

Contrast with this the day of Pentecost. (*See Acts II. 1-11.*)

One grandson of Cham, by name Nemrod or Nimrod, is worthy of note.

"He began to be mighty on the earth and he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord. And the beginning of his kingdom was Babylon."¹

ABRAHAM AND ISAAC

After the development of the human race, there is no doubt that idolatry became more and more prevalent. Another Divine intervention was therefore needed, the last having been, as far as we can ascertain from Scripture, the confusion of tongues at Babel.

About the year 2000 B.C. God set apart one particular family from the Chosen People, to be the recipient of His special favours. It was from them that the Messiah was to come.

This chosen family was that of Thare, father of three sons. Abram (probably the youngest), Nachor and Aran, the father of Lot. Thare lived in Ur, the great city of the Chaldees. Its

¹ Genesis X. 8-11.

people worshipped the Sun, Moon and other celestial bodies. This religion was followed by Thare himself.

Thare removed from Ur to Haran in the land of Canaan: the real reason of this migration was told many centuries later by Achior, Captain of Israel, to Holofernes, General of the Assyrian Army. He said: "This people . . . forsaking the ceremonies of their fathers, which consisted in the worship of many gods, worshipped one God of heaven, who also commanded them to depart from thence and to dwell in Haran."¹

St. Paul adds the significant words: "He went out not knowing whither he went."²

XI. 31-32. And Thare took Abram, his son, and Lot the son of Aran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son; and brought them out of Ur of the Chaldees, to go into the land of Chanaan. And they came as far as Haran, and dwelt there. And the days of Thare were two hundred and five years: and he died in Haran.

XII. 1-5; 7-10. And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee.

GOD'S FIRST PROMISE

And I will make of thee a great nation, and I will bless thee, and magnify thy name: and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee; and IN THEE shall all the kindred of the earth be blessed.

So Abram went out as the Lord had commanded him; and Lot went with him. Abram was seventy-five years old when he went forth from Haran. And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan.

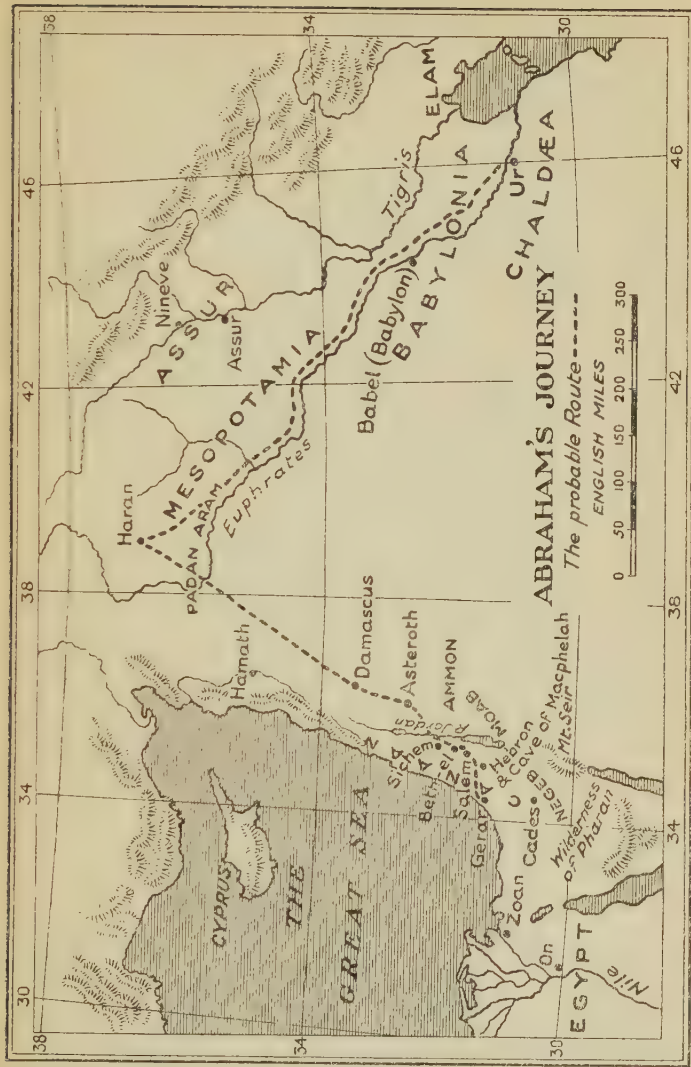
GOD'S SECOND PROMISE

And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.

And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east. He built there also an altar to the Lord, and called upon his name. And

¹ Judith V. 6-9. (See also Acts VII. 2-4.)

² Hebrews XI. 8.



Abram went forward, going and proceeding on to the south. And there came a famine in the country. And Abram went down into Egypt, to sojourn there; for the famine was very grievous in the land.

And Pharaoh gave *his* men orders concerning Abram: and they led him away, and his wife, and all that he had.

XIII. 1-18. And Abram went up out of Egypt: he and his wife, and all that he had, and Lot with him, into the south. And he was very rich in possession of gold and silver. And he returned by the way that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai: in the place of the altar which he had made before. And there he called upon the name of the Lord.

But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents. Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together. Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Behold the whole land is before thee: depart from me I pray thee. If thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

And Lot, lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrah, as the paradise of the Lord, and like Egypt as one comes to Segor. And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other. Abram dwelt in the land of Chanaan; and Lot abode in the towns that were about the Jordan, and dwelt in Sodom. And the men of Sodom were very wicked, and sinners before the face of the Lord, beyond measure.

GOD'S THIRD PROMISE

And the Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west. All the land which thou seest, I will give to thee, and to thy seed for ever. And I will make thy seed as the dust of the earth: if any man be able to number the

dust of the earth, he shall be able to number thy seed also. Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

So Abram removing his tent came and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

XII. 1-3; 10-24. And it came to pass at that time, that Amraphel king of Sennaar, and Arioch king of Pontus, and Chodorlahomor king of the Elamites, and Thadal king of nations, made war against Para king of Sodom, and against Bersa king of Gomorrha, and against Sennaab king of Adama, and against Semeber king of Seboim, and against the king of Bala, which is Segor. All these came together into the woodland vale, which now is the salt sea. . . .

Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs and were overthrown there: and they that remained fled to the mountain. And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals; and went their way. And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance. And behold one that had escaped told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had made league with Abram. Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan. And dividing his company, he rushed upon them in the night: and defeated them and pursued them as far as Hoba, which is on the left hand of Damascus. And he brought back all the substance, and Lot his brother, with his substance, the women also and the people.

MELCHISEDECH

But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God blessed him and said: Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God, by whose protection the enemies are in thy hands.

And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself.

And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth, that from the very woof thread unto the shoe latchet, I will not

take of any things that are thine, lest thou say: I have enriched Abram. Except such things as the young men have eaten and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

Salem, of which Melchisedech was King, is supposed to have been built on the site which was afterwards occupied by Jerusalem. A King of the Canaanites, it is clear that he had been faithful to the worship of the true God. He is a type of eternity: both his birth and death are unrecorded and neither beginning nor end is assigned to his priesthood or to his life. He is also a type of Christ, the great High Priest, of that priesthood which He shares with every priest, to whom on their ordination day, the Church applies the words of Psalm CIX: "Thou art a priest for ever according to the order of Melchisedech."

GOD'S FOURTH PROMISE AND COVENANT

XV. 1-18. Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer. And Abram added: But to me thou hast not given seed: and lo, my servant, born in my house, shall be my heir. And immediately the word of the Lord came to him, saying: He shall not be thy heir: and he brought him forth abroad, and said to him: Look up to heaven, and number the stars, if thou canst. And he said to him: So shall thy seed be. Abram believed God, and it was reputed to him unto justice. And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.

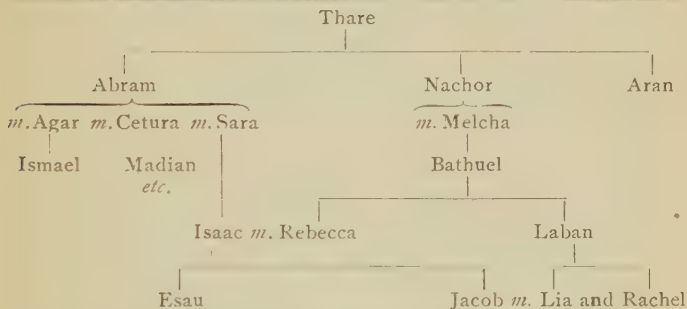
But he said: Lord God, whereby may I know that I shall possess it?

And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also, and a pigeon. And he took all these, and divided them in the midst, and laid the two pieces of each one against the other; but the birds he divided not. And the fowls came down upon the carcasses: and Abram drove them away. And when the sun was setting, a deep sleep fell upon Abram: and a great and darksome horror seized upon him. And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a land not

their own, and they shall bring them under bondage, and afflict them, four hundred years. But I will judge the nation which they shall serve, and after this they shall come out with great substance. And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full, until this present time. And when the sun was set, there arose a dark mist; and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river of Egypt even to the great river Euphrates.

GENEALOGICAL TABLE OF SOME OF ABRAM'S IMMEDIATE DESCENDANTS



It will be seen from the above that Abram had three wives. This plurality was allowed to the Patriarchs. When Our Lord came He explained to the Jews that in the beginning it was not so. He not only restored the unity of marriage, but moreover raised it to the dignity of a Sacrament.

STORY OF AGAR

Agar, Abram's second wife, was Sara's handmaid: she despised her mistress because she had no children: Sara complained to Abram of this:

XVI. 6-16. And Abram made answer, and said to her: Behold thy handmaid is in thy own hand; use her as it pleaseth thee.

And when Sarai afflicted her, she ran away. And the

angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert, he said to her: Agar, handmaid of Sarai, whence comest thou? And whither goest thou? And she answered: I flee from the face of Sarai, my mistress. And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand. And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude. And again: Behold, said he, thou art with child, and thou shalt bring forth a son, and thou shalt call his name Ismael: because the Lord hath heard thy affliction. He shall be a wild man. His hand will be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

And she called the name of the Lord that spoke unto her: Thou, the God who hast seen me. For she said: Verily here have I seen the hinder parts of him that seeth me. Therefore she called that well: The well of him that liveth and seeth me. The same is between Cades and Barad. And Agar brought forth a son to Abram: who called his name Ismael. Abram was fourscore and six years old when Agar brought him forth Ismael.

COVENANT OF CIRCUMCISION

. XVII. I-III. And after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the Almighty God; walk before me, and be perfect. And I will make my covenant between me and thee: and I will multiply thee exceedingly. Abram fell flat on his face.

And God said to him: I AM. And my covenant is with thee; and thou shalt be a father of many nations. ¹ Neither shall thy name be called any more Abram. But thou shalt be called Abraham: because I have made thee a father of many nations. And I will make thee increase, exceedingly: and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee. And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan for a perpetual possession: and I will be their God.

¹ *Abram*, in Hebrew, signifies a *high father*, but *Abraham* the *father of the multitude*. *Sarai* signifies *my Lady*, but *Sara* absolutely *Lady*.

Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations. This is my covenant which you shall observe, between me and you, and thy seed after thee: All the male kind of you shall be circumcised. And you shall circumcise the flesh of your foreskin: that it may be for a sign of the covenant between me and you.

XVII. 14-23. The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

God said also to Abraham: Sarai, thy wife, thou shalt not call Sarai, but Sara. And I will bless her, and of her I will give thee a son, whom I will bless: and he shall become nations, and kings of people shall spring from him. Abraham fell upon his face, and laughed, saying in his heart: Shall a son, thinkest thou, be born to him that is a hundred years old? And shall Sara that is ninety years old bring forth? And he said to God: O that Ismael may live before thee.

And God said to Abraham: Sara, thy wife, shall bear thee a son; and thou shalt call his name Isaac. And I will establish my covenant with him for a perpetual covenant, and with his seed after him. And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation. But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year. And when he had left off speaking with him, God went up from Abraham. And Abraham took Ismael his son, and all that were born in his house; and all whom he had bought, every male among the men of his house. And he circumcised the flesh of their foreskin forthwith, the very same day, as God had commanded him.

VISIT OF THREE ANGELS

XVIII. 1-10. And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground. And he said: Lord, if I have found favour in thy sight, pass not away from thy servant: but I will fetch a little water; and wash ye your feet, and rest ye under the tree. And I will set a morsel of bread, and strengthen ye your heart; afterwards

you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken. Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth. And he himself ran to the herd, and took from thence a calf very tender and very good: and gave it to a young man who made haste and boiled it. He took also butter and milk, and the calf which he had boiled; and set before them. But he stood by them under the tree.

And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo, she is in the tent. And he said to him: I will return and come to thee at this time, life accompanying; and Sara thy wife shall have a son. Which when Sara heard, she laughed behind the door of the tent.

XVIII. 13-33. . . . And the Lord said to Abraham: Why did Sara laugh, saying: Shall I who am an old woman bear a child indeed? Is there any thing hard to God? According to appointment, I will return to thee at this same time, life accompanying; and Sara shall have a son. Sara denied, saying: I did not laugh. For she was afraid. But the Lord said: Nay; but thou didst laugh:

And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way. And the Lord said: Can I hide from Abraham what I am about to do: seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed? For I know that he will command his children, and his household after him to keep the way of the Lord, and do judgment and justice: that for Abraham's sake the Lord may bring to effect all the things he hath spoken unto him.

And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know. And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

ABRAHAM'S PRAYER

And drawing nigh, he said: Wilt thou destroy the just with the wicked? If there be fifty just men in the city, shall they perish withal? And wilt thou not spare that

place for the sake of the fifty just, if they be therein? Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked. This is not beseeing thee: thou, who judgest all the earth, wilt not make this judgment. And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake.

And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes. What if there be five less than fifty just persons? Wilt thou for five and forty destroy the whole city? And he said: I will not destroy it, if I find five and forty. And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty. Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there. Seeing, saith he, I have once begun, I will speak to my Lord. What if twenty be found there? He said: I will not destroy it for the sake of twenty. I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten should be found there? And he said: I will not destroy it for the sake of ten. And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

DESTRUCTION OF SODOM AND GOMORRHA

XIX. 1-3; 12-29. And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground, and said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street. He pressed them very much to turn in unto him: and when they were come in to his house, he made them a feast, and baked unleavened bread; and they ate:

And they said to Lot: Hast thou here any of thine? Son-in-law, or sons, or daughters, all that are thine, bring them out of this city. For we will destroy this place; because their cry is grown loud before the Lord, who hath sent us to destroy them. So Lot went out, and spoke to his sons-in-law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

And when it was morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters which thou hast; lest thou also perish in the wickedness of the city. And as he lingered, they took his hand, and the hand of his wife, and of his two daughters; because the Lord spared him. And they brought him forth, and set him without the city. And there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed.

And Lot said to them: I beseech thee, my Lord, because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die: there is this city here at hand, to which I may flee. It is a little one, and I shall be saved in it. Is it not a little one, and my soul shall live? And he said to him: Behold, also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken. Make haste and be saved there, because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor. The sun was risen upon the earth; and Lot entered into Segor. And the Lord rained upon Sodom and Gomorriha brimstone and fire from the Lord out of heaven. And he destroyed these cities, and all the country about: all the inhabitants of the cities, and all things that spring from the earth. And his wife looking behind her, was turned into a statue of salt.

And Abraham got up early in the morning: and in the place where he had stood before with the Lord. He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace. Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

Our Lord, speaking of His Second Coming, likens the world of that day to that of Sodom and Gomorrha and adds: "Remember Lot's wife" (Luke VII. 32). We read in Wisdom (X. 7): "A standing pillar of salt is a monument of an incredulous soul."

Josephus writes of Sodom and Gomorrha: "Adjoining the lake is Sodomitis, once a blessed region on account of its productiveness and the many cities that adorned it, but now entirely burnt up. They say that for the impiety of its inhabitants it was destroyed by lightning. Even to this day some remains of the Divine fire and traces of the five cities may be seen; in the very fruits ashes reappear, for while they have

the colour and appearance of real fruits, when pulled by the hand they resolve into dust and ashes." (Bell's translation.)

The vale of Mambre had probably become intolerable to Abraham after the destruction of the cities of the Plain and the sorrows of Lot. About A.M. 2107 he removed to Gerara, where he first came across the Philistines, who were in later years to become such inveterate enemies of the Hebrews. He then moved on to Bersabee and there formed an alliance with Abimelech, King of Gerara.

Bersabee was destined to be the birthplace of Isaac.

ABIMELECH

XXI. 22-34. At the same time, Abimelech, and Phicol the general of his army said to Abraham: God is with thee in all that thou dost. Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger. And Abraham said: I will swear. And he reproved Abimelech for a well of water, which his servants had taken away by force. And Abimelech answered: I knew not who did this thing; and thou didst not tell me, and I heard not of it till to day. And Abraham took sheep and oxen, and gave them to Abimelech: and both of them made a league. And Abraham set apart seven ewe lambs of the flock. And Abimelech said to him: What mean these seven ewe lambs which thou hast set apart? But he said: Thou shalt take seven ewe lambs at my hand: that they may be a testimony for me, that I dug this well. ¹ Therefore that place was called Bersabee: because there both of them did swear. And they made a league for the well of oath. And Abimelech, and Phicol the general of his army, arose and returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal. And he was a sojourner in the land of the Palestines many days.

BIRTH OF ISAAC

XXI. 1-5. And the Lord visited Sara, as he had promised: and fulfilled what he had spoken. And she conceived and bore a son in her old age, at the time that God had foretold her. And Abraham called the name of his son, whom Sara

¹ *Bersabee. That is, the well of oath.*

bore him, Isaac. And he circumcised him the eighth day, as God had commanded him. When he was a hundred years old: for at this age of his father was Isaac born.

And the child grew and was weaned: and Abraham made a great feast on the day of his weaning.¹

THE CASTING FORTH OF AGAR

XXI. 9-21. And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham: Cast out this bondwoman, and her son; for the son of the bondwoman shall not be heir with my son Isaac. Abraham took this grievously for his son. And God said to him: Let it not seem grievous to thee for the boy, and for thy bondwoman. In all that Sara hath said to thee, hearken to her voice: for in Isaac shall thy seed be called. But I will make the son also of the bondwoman a great nation: because he is thy seed.

So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away. And she departed, and wandered in the wilderness of Bersabee.² And when the water in the bottle was spent, she cast the boy under one of the trees that were there. And she went her way, and sat over against him a great way off as far as a bow can carry. For she said: I will not see the boy die. And sitting over against, she lifted up her voice and wept. And God heard the voice of the boy. And an angel of God called to Agar from heaven, saying: What art thou doing, Agar? Fear not: for God hath heard the voice of the boy, from the place wherein he is. Arise, take up the boy, and hold him by the hand: for I will make him a great nation. And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink. And God was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer. And he dwelt in the wilderness of Pharan: and his mother took a wife for him out of the land of Egypt.

¹ The name Isaac means "laughter," for as Our Lord Himself said: "Abraham rejoiced to see my day: he saw it and was glad."

² See Galatians IV. 22-31. In the casting forth of Agar and Ismael, the rejection of the Jews is prefigured. The name Ishmaelite is given to all the tribes of the desert, known to us as Bedouins.

SACRIFICE OF ISAAC

XXII. 1-19. After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee.

So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass. I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword.¹

And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together. And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it. And when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword, to sacrifice his son.

And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him. Now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns: which he took and offered for a holocaust instead of his son. And he called the name of that place: The Lord seeth. Whereupon even to this day it is said: In the mountain, the Lord will see.

¹ Isaac, Our Lord's great prototype, was then twenty—he therefore offered himself of his own free will. (See John X. 17, 18.) This wonderful sacrifice took place on Mount Moria, on one part of which the Temple afterwards stood, while on another part, called Calvary, Our Lord was crucified.

And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: Because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven. and as the sand that is by the sea shore. Thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together. And he dwelt there.

THE DOUBLE CAVE

XXIII. 1-20. And Sara lived a hundred and twenty-seven years. And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her. And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying: I am a stranger and sojourner among you: give me the right of a buryingplace with you, that I may bury my dead. The children of Heth answered, saying: My Lord, hear us: Thou art a prince of God among us. Bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

Abraham rose up, and bowed down to the people of the land, to wit the children of Heth: and said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor. That he may give me the double cave, which he hath in the end of his field. For as much money as it is worth he shall give it me before you, for a possession of a buryingplace.

Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying: Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, to bury thy dead. Abraham bowed down before the people of the land, And he spoke to Ephron, in the presence of the people: I beseech thee to hear me. I will give money for the field. Take it, and so I will bury my dead in it.

And Ephron answered: My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver. This is the price between me and thee. But what is this? Bury thy dead.

And when Abraham had heard this, he weighed out the

money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money. And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof in all its limits round about, was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

And so Abraham buried Sara his wife, in a double cave of the field, that looked towards Mambre. This is Hebron in the land of Chanaan. And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.¹

THE MARRIAGE OF ISAAC AND REBECCA

XXIV. 1-67. Now Abraham was old, and advanced in age: and the Lord had blessed him in all things. And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh, that I may make thee swear, by the Lord the God of heaven and earth, that thou take not a wife for my son of the daughters of the Chanaanites, among whom I dwell: but that thou go to my own country and kindred, and take a wife from thence for my son Isaac. The servant answered: If the woman will not come with me into this land, must I bring thy son back again to the place, from whence thou camest out? And Abraham said: Beware, thou never bring my son back again thither.

The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying: To thy seed will I give this land; he will send his angel before thee, and thou shalt take from thence a wife for my son. But if the woman will not follow thee, thou shalt not be bound by the oath; only bring not my son back thither again. The servant therefore put his hand under the thigh of Abraham, his lord, and swore to him upon this word. And he took ten camels of his master's herd, and departed, carrying something of all his goods with him: and he set forward and went on to Mesopotamia to the

¹ It is thought that a sicle of silver weighed half an ounce, therefore the double cave with the land surrounding it cost about £50.

The grave which contains the tombs of Abraham, Sara, Isaac, Rebecca, Jacob and Lia is now enclosed in a great mosque.

city of Nachor. And when he had made the camels lie down without the town near a well of water in the evening, at the time when women are wont to come out to draw water, he said: O Lord the God of my master Abraham, meet me to day, I beseech thee, and shew kindness to my master Abraham. Behold I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water. Now, therefore, the maid to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac. And by this I shall understand, that thou hast shewn kindness to my master.

He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder. An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher and was coming back.

And the servaut ran to meet her, and said: Give me a little water to drink of thy pitcher. And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink. And when he had drunk, she said: I will draw water for thy camels also, till they all drink. And pouring out the pitcher into the troughs, she ran back to the well to draw water: and having drawn she gave to all the camels.

But he, musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not. And after that the camels had drunk, the man took out golden earrings, weighing two sicles: and as many bracelets of ten sicles weight. And he said to her: Whose daughter art thou? Tell me: Is there any place in thy father's house to lodge? And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor. And she said moreover to him: We have good store of both straw and hay, and a large place to lodge in. The man bowed himself down, and adored the Lord, saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

Then the maid ran, and told in her mother's house, all that she had heard. And Rebecca had a brother named Laban, who went out in haste to the man, to the well. And when he had seen the earrings and bracelets in his sister's

hands, and had heard all that she related, saying: Thus and thus, the man spoke to me; he came to the man who stood by the camels, and near to the spring of water, and said to him: Come in, thou blessed of the Lord: why standest thou without? I have prepared the house, and a place for the camels. And he brought him in into his lodging: and he unharnessed the camels; and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him. And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

And he said: I am the servant of Abraham. And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, men-servants and women-servants, camels and asses. And Sara, my master's wife, hath borne my master a son in her old age: and he hath given him all that he had. And my master made me swear, saying: Thou shalt not take a wife for my son of the Chanaanites, in whose land I dwell. But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son. But I answered my master: What if the woman will not come with me? The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way. And thou shalt take a wife for my son of my own kindred, and of my father's house. But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one. And I came to day to the well of water, and said: O Lord God of my master Abraham, if thou hast prospered my way, wherein I now walk, behold I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher: and shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the woman, whom the Lord hath prepared for my master's son. And whilst I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink. And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels. And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands. And falling down, I adored the Lord, blessing

the Lord God of my master Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son. Wherefore, if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

And Laban and Bathuel answered: The word hath proceeded from the Lord; we cannot speak any other thing to thee but his pleasure. Behold Rebecca is before thee: take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken. Which when Abraham's servant heard, falling down to the ground, he adored the Lord. And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca for a present. He offered gifts also to her brothers, and to her mother. And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master. And her brother and mother answered: Let the maid stay at least ten days with us, and afterwards she shall depart. Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master. And they said: Let us call the maid, and ask her will. And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go. So they sent her away, and her nurse, and Abraham's servant, and his company, wishing prosperity to their sister, and saying: Thou art our sister: mayst thou increase to thousands of thousands, and may thy seed possess the gates of their enemies. So Rebecca and her maids, being set upon camels, followed the man who with speed returned to his master.

At the same time Isaac was walking along the way to the well,¹ which is called, Of the Living and the Seeing: for he dwelt in the south country. And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off. Rebecca also, when she saw Isaac, lighted off the camel, and said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took *her* cloak, and covered herself. And the servant told Isaac all that he had done. Who brought her into the tent of Sara his mother, and took her to wife.² And he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

¹ Genesis XVI. 14.

² 1856 B.C.

And Abraham married another wife named Cetura. And Abraham gave all his possessions to Isaac.

DEATH OF ABRAHAM

XXV. 7-11; 17-18. And the days of Abraham's life were a hundred and seventy-five years. And decaying he died in a good old age,¹ having lived a long time, and being full of days: and was gathered to his people. And Isaac and Ismael, his sons, buried him in the double cave, which was situated in the field of Ephron, the son of Seor the Hethite, over against Mambre; which he had bought of the children of Heth. There was he buried, and Sara his wife. And after his death, God blessed Isaac his son, who dwelt by the well named, Of the Living and Seeing.

And the years of Ismael's life were a hundred and thirty-seven: and decaying he died, and was gathered unto his people. And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

JACOB

We read that Isaac was threescore years old when his two sons, Esau (meaning "hairy") and Jacob (meaning "the supplanter") were born. Esau as firstborn was entitled to a double share of the inheritance and to his father's special blessing.

THE SELLING OF THE BIRTHRIGHT

XXV. 27-34. And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob a plain man dwelt in tents. Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob. And Jacob boiled pottage: to whom Esau, coming faint out of the field, said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom. And Jacob said to him: Sell me thy first birthright. He answered: Lo, I die. What will the first birthright avail me? Jacob said: Swear therefore to me. Esau swore to him, and sold his first birthright. And so, taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his first birthright.

XXVII. 1-41. Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and

¹ 1821 B.C.

said to him: My son? And he answered: Here I am. And his father said to him: Thou seest that I am old, and know not the day of my death. Take thy arms, thy quiver, and bow, and go abroad: and when thou hast taken some thing by hunting, make me savoury meat thereof, as thou knowest I like, and bring it, that I may eat: and my soul may bless thee before I die.

And when Rebecca had heard this; and he was gone into the field to fulfil his father's commandment, she said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. Now, therefore, my son, follow my counsel: and go thy way to the flock; bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth. Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth. If my father shall feel me, and perceive it, I fear lest he will think I would have mocked him: and I shall bring upon me a curse instead of a blessing.

And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked. And she put on him very good garments of Esau, which she had at home with her. And the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son? And Jacob said: I am Esau thy firstborn: I have done as thou didst command me. Arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God that what I sought came quickly in my way. And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or not. He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said: Bring me the meats of thy hunting, my son, that

my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also. Which after he had drunk, he said to him: Come near me, and give me a kiss, my son.

He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee. Be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me. And Isaac said to him: Why? Who art thou? He answered: I am thy firstborn son Esau.

Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? And I have blessed him; and he shall be blessed. Esau having heard his father's words, roared out with a great cry: and being in a great consternation, said: Bless me also, my father.

And he said: Thy brother came deceitfully and got thy blessing.

But he said again: Rightly is his name called Jacob; for he hath supplanted me, lo, this second time. ¹ My first birth-right he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

Isaac answered: I have appointed him thy lord, and have made all his brethren his servants. I have established him with corn and wine, and after this, what shall I do more for thee, my son?

And Esau said to him: Hast thou only one blessing, father? I beseech thee, bless me also.

And when he went with a loud cry,² Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above, shall thy blessing be. Thou shalt live by the sword and shalt serve thy brother. And the time

¹ Genesis XXV. 34.

² Hebrews XI. 20.

shall come, when thou shalt shake off and loose his yoke from thy neck. Esau therefore always hated Jacob for the blessing wherewith his father had blessed him: and he said in his heart: The days will come of the mourning of my father, and I will kill my brother Jacob.

JACOB'S VISION OF ANGELS

XXVIII. 1-2; 5, 11-22. And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan: but go, and take a journey to Mesopotamia of Syria, to the house of Bathuel, thy mother's father: and take thee a wife thence of the daughters of Laban thy uncle.

And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria to Laban the son of Bathuel the Syrian, brother to Rebecca his mother. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven; the angels also of God ascending and descending by it: and the Lord, leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac. The land, wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south. AND IN THEE AND THY SEED ALL THE TRIBES OF THE EARTH SHALL BE BLESSED. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew *it* not. And trembling he said: How terrible is this place! This is no other but the house of God, and the gate of heaven. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he called the name of the city, Bethel, which before was called Luza. And he made a vow, saying: If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

JACOB'S MARRIAGE

XXIX. 1-30. Then Jacob went on in his journey, and came into the east country. And he saw a well in the field, and three flocks of sheep lying by it. for the beasts were watered out of it, and the mouth thereof was closed with a great stone. And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock. And when Jacob saw her, and knew her to be his cousin-german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed. And having watered the flock, he kissed her: and lifting up his voice, wept. And he told her that he was her father's brother, and the son of Rebecca. But she went in haste and told her father. Who, when he heard that Jacob his sister's son was come, ran forth to meet him; and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey, he answered: Thou art my bone and my flesh.

And after the days of one month were expired, he said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have. Now he had two daughters, the name of the elder was Lia: and the younger was called Rachel. But Lia was blear eyed: Rachel was well favoured, and of a beautiful countenance. And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter. Laban answered: It is better that I give her to thee than to another man; stay with me.

So Jacob served seven years for Rachel: and they seemed *but* a few days, because of the greatness of his love. And he said to Laban: Give me my wife; for now the time is fulfilled. And he, having invited a great number of his friends to the feast, made the marriage. And at night he brought in Lia, his daughter, to him, giving his daughter a handmaid, named Zelpha.

Now when morning was come he saw *it was* Lia: and he said to his father-in-law: What is it that thou didst mean to do? Did not I serve thee for Rachel? Why hast thou deceived me?

Laban answered: It is not the custom in this place to

give the younger in marriage first. Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years. He yielded to his pleasure: and after the week was past, he married Rachel, to whom her father gave Bala for her servant. And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

About the year 1739 B.C. God spoke to Jacob saying: "I am the God of Bethel where thou didst anoint the stone and make a vow to me. Now therefore arise and go out of this land and return into thy native country."

JACOB WRESTLES WITH AN ANGEL

XXXII. 23-30. So Jacob, with Rachel, Lia and his eleven sons, went back to Canaan. And on the journey when all things were brought over that belonged to him, he remained alone: and behold a man wrestled with him till morning. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank. And he said to him: Let me go, for it is break of day. He answered: I will not let thee go except thou bless me. And he said: What is thy name? He answered: Jacob. But he said: Thy name shall not be called Jacob, but Israel: for if thou hast been strong against God, how much more shalt thou prevail against men?

Jacob asked him, Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place. And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved.

HIS MEETING WITH ESAU

XXXIII. 1-II. And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men; and he went forward and bowed down with his face to the ground seven times, until his brother came near.

Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept. And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me thy servant.

And Esau said: What are the droves that I met? He answered: That I might find favour before my lord. But he said: I have plenty, my brother; keep what is thine for thyself. And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God. Be gracious to me, and take the blessing, which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him.

XXXV. 9-15. And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him, saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel. And said to him: I am God Almighty. Increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins. And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee. And he departed from him.

But he set up a monument of stone, in the place where God had spoken to him: pouring drink offerings upon it, and pouring oil thereon: and calling the name of that place Bethel.

About nine years after Jacob's return to Canaan Benjamin, his youngest son, was born, but Rachel died

DEATH OF RACHEL

XXXV. 19-20. . . . and was buried in the highway that leadeth to Ephrata. This is Bethlehem. And Jacob erected a pillar over her sepulchre. This is the pillar of Rachel's monument, to this day.

DEATH OF ISAAC

XXXV. 28-29. And the days of Isaac were a hundred and eighty years. And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

JOSEPH

XXXVII. 1-13; 18-36. And Jacob dwelt in the land of Chanaan wherein his father sojourned.¹ And these are his

¹ Jacob had twelve sons, Heads of the twelve tribes of Israel: their names were Ruben, Simeon, Levi, Judah, Issachar, Zabulon, Joseph, Dan, Nephtali, Gad, Aser and Benjamin. (See map facing p. 106.)

generations. Joseph, when he was sixteen years old, was feeding the flock with his brethren, being *but* a boy. Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours. And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more. And he said to them: Hear my dream which I dreamed. I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about, bowed down before my sheaf.

His brethren answered: Shalt thou be our king? Or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to *their* envy and hatred. He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? Shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself.

And when his brethren abode in Sichem feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And Joseph went forward after his brethren, and found them in Dothain.

And when they saw him afar off, before he came nigh them, they thought to kill him, and said one to another: Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit; and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him:

And Ruben hearing this, endeavoured to deliver him out of their hands, and said: Do not take away his life, nor shed *his* blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless. Now he said this, being desirous to deliver him out of their hands and to restore him to his father.

And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours: and cast him into an old pit, where there was no water. And sitting down to eat bread, they saw some Ismaelites on

their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.

And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood? It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words. And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.

And Ruben, returning to the pit, found not the boy: and rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

And they took his coat, and dipped it in the blood of a kid, which they had killed, sending some to carry it to their father, and to say: This we have found; see whether it be thy son's coat, or not. And the father acknowledging it, said: It is my son's coat; an evil wild beast hath eaten him: a beast hath devoured Joseph. And tearing his garments, he put on sackcloth, mourning for his son a long time. And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping, the Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharao, captain of the soldiers.

JOSEPH IN EGYPT

This happened about the year 1728 B.C. Joseph being bought by Putiphar, the Lord blessed the house of the Egyptian for Joseph's sake. But Putiphar's wife accused Joseph of a great crime of which he was quite innocent and

XXXIX. 19-23. . . . his master hearing these things, and giving too much credit to his wife's words, was very angry: and cast Joseph into the prison, where the king's prisoners were kept. And he was there shut up. But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison, who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done was under him. Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

XL. 1-23. After this, it came to pass that two eunuchs, the butler and the baker of the king of Egypt, offended their

lord. And Pharaoh being angry with them (now the one was chief butler, the other chief baker), he sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner, but the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody, and they both dreamed a dream the same night, according to the interpretation agreeing to themselves. And when Joseph was come in to them in the morning, and saw them sad, he asked them, saying: Why is your countenance sadder to day than usual? They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed.

The chief butler first told his dream: I saw before me a vine, on which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes. And the cup of Pharaoh was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh. Joseph answered: This is the interpretation of the dream. The three branches are yet three days: after which Pharaoh will remember thy service, and will restore thee to thy former place. And thou shalt present him the cup according to thy office, as before thou wast wont to do. Only remember me, when it shall be well with thee: and do me this kindness to put Pharaoh in mind to take me out of this prison. For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon. The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, that I had three baskets of meal upon my head; and that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

Joseph answered: This is the interpretation of the dream. The three baskets are yet three days: after which Pharaoh will take thy head from thee, and hang thee on a cross; and the birds shall tear thy flesh. The third day after this was the birthday of Pharaoh: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker. And he restored the one to his place to present him the cup: the other he hanged on a gibbet, that the truth of the interpreter might be shewn. But the chief butler, when things prospered with him, forgot his interpreter.

PHARAO'S DREAMS

XLI. 1-57. After two years Pharaο had a dream. He thought he stood by the river, out of which came up seven kine, very beautiful and fat: and they fed in marshy places. Other seven also came up out of the river, ill favoured, and lean-fleshed: and they fed on the very bank of the river, in green places. And they devoured them, whose bodies were very beautiful and well conditioned. So Pharaο awoke.

He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair. Then seven other ears sprung up thin and blasted, and devoured all the beauty of the former. Pharaο awaked after his rest.

And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men. And they being called for, he told them his dream; and there was not any one that could interpret it.

Then at length the chief butler remembering, said: I confess my sin. The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers; where in one night both of us dreamed a dream foreboding things to come. There was there a young man, a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams. And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.

Forthwith at the king's command, Joseph was brought out of the prison: and they shaved him, and changing his apparel, brought him in to him.

And he said to him: I have dreamed dreams, and there is no one that can expound them. Now I have heard that thou art very wise at interpreting them. Joseph answered: Without me, God shall give Pharaο a prosperous answer.

So Pharaο told what he had dreamed: Methought I stood upon the bank of the river: and seven kine came up out of the river exceeding beautiful and full of flesh. And they grazed on green places in a marshy pasture. And behold, there followed these, other seven kine, so very ill favoured and lean, that I never saw the like in the land of Egypt. And they devoured and consumed the former, and yet gave no mark of their being full: but were as lean and ill favoured as before. I awoke, *and then* fell asleep again, and dreamed a dream: Seven ears of corn grew upon one stalk, full and very fair. Other seven also, thin and blasted, sprung of the stock. And they devoured the beauty of the former. I told

this dream to the conjecturers, and there is no man that can expound it.

Joseph answered: The king's dream is one. God hath shewn to Pharaoh what he is about to do. The seven beautiful kine, and the seven full ears, are seven years of plenty: and *both* contain the same meaning of the dream. And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come. Which shall be fulfilled in this order: Behold, there shall come seven years of great plenty in the whole land of Egypt: after which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten. For the famine shall consume all the land, and the greatness of the scarcity shall destroy the greatness of the plenty. And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily. Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt, that he may appoint overseers over all the countries; and gather into barns the fifth part of the fruits, during the seven fruitful years, that shall now presently ensue. And let all the corn be laid up under Pharaoh's hands, and be reserved in the cities. And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt. And the land shall not be consumed with scarcity.

The counsel pleased Pharaoh and all his servants. And he said to them: Can we find such another man, that is full of the spirit of God? He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee? Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

And again Pharaoh said to Joseph: Behold, I have appointed thee over the whole land of Egypt. And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck. And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt. And the king said to Joseph: I am Pharaoh; without thy commandment no man shall move hand or foot in all the land of Egypt. And he turned his name, and called him in the Egyptian tongue, The saviour of the

world. And he gave him to wife Aseneth, the daughter of Putiphare, priest of Heliopolis.

Then Joseph went out to the land of Egypt: (now he was thirty years old when he stood before king Pharaos): and he went round all the countries of Egypt. And the fruitfulness of the seven years came: and the corn being bound up into sheaves was gathered together into the barns of Egypt. And all the abundance of grain was laid up in every city. And there was so great abundance of wheat, that it was equal to the sand of the sea: and the plenty exceeded measure.

And before the famine came, Joseph had two sons born: whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore unto him. And he called the name of the firstborn Manasses, saying: God hath made me to forget all my labours, and my father's house. And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty. Now when the seven years of the plenty that had been in Egypt were past, the seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world. But there was bread in all the land of Egypt. And when there also they began to be famished, the people cried to Pharaos for food. And he said to them: Go to Joseph; and do all that he shall say to you. And the famine increased daily in all the land. And Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also. And all provinces came into Egypt, to buy food, and to seek some relief of their want.

JACOB'S TEN SONS JOURNEY TO EGYPT

XLII. 1-38. And Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless? I have heard that wheat is sold in Egypt. Go ye down, and buy us necessities, that we may live, and not be consumed with want. So the ten brethren of Joseph went down, to buy corn in Egypt, whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey.

And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan. And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him, and he knew them, he spoke as it were to strangers somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessities of life. And though he knew

his brethren, he was not known by them. And remembering the dreams, which formerly he had dreamed, he said to them: You are spies. You are come to view the weaker parts of the land.

But they said: It is not so, my lord; but thy servants are come to buy food. We are all the sons of one man: we are come as peaceable men; neither do thy servants go about any evil. And he answered them: It is otherwise: you are come to consider the unfenced parts of this land. But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan. The youngest is with our father, the other is not living. He saith: This is it that I said: You are spies. I shall now presently try what you are. By the health of Pharaoh, you shall not depart hence, until your youngest brother come. Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharaoh you are spies. •

So he put them in prison three days. And the third day he brought them out of prison, and said: Do as I have said, and you shall live; for I fear God. If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways and carry the corn that you have bought, unto your houses. And bring your youngest brother to me, that I may find your words to be true, and you may not die.

They did as he had said. And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear. Therefore is this affliction come upon us. And Ruben, one of them, said: Did not I say to you: Do not sin against the boy; and you would not hear me? Behold his blood is required.

And they knew not that Joseph understood; because he spoke to them by an interpreter. And he turned himself away a little while, and wept: and returning he spoke to them. And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way. And they did so. But they having loaded their asses with the corn, went their way.

And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth; and said to his brethren: My money is given me again; behold, it is in the sack. And they were astonished, and

troubled, and said to one another: What is this that God hath done unto us?

And they came to Jacob their father in the land of Chanaan; and they told him all things that had befallen them.

When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack. And all being astonished together, their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away. All these evils are fallen upon me. And Ruben answered him: Kill my two sons, if I bring him not again to thee. Deliver him into my hand, and I will restore him to thee. But he said: My son shall not go down with you. His brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to hell.

THE SECOND JOURNEY

XLIII. 1-34. In the mean time the famine was heavy upon all the land. And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again and buy us a little food.

Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you. If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee. But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: You shall not see my face without your youngest brother.

Israel said to them: You have done this for my misery in that you told him you had also another brother. But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded. Could we know that he would say: Bring hither your brother with you? And Juda said to his father: Send the boy with me, that we may set forward, and may live; lest both we and our children perish. I take the boy upon me; require him at my hand. Unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever. If delay had not been made, we had been here again the second time.

Then Israel said to them: If it must needs be so, do what you will. Take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and

honey, and storax, myrrh, turpentine, and almonds. And take with you double money; and carry back what you found in your sacks, lest perhaps it was done by mistake. And take also your brother, and go to the man. And may my almighty God make him favourable to you; and send back with you your brother, whom he keepeth, and this Benjamin. And as for me I shall be desolate without children.

So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph. And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast; because they shall eat with me at noon. He did as he was commanded, and brought the men into the house.

And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses. Wherefore going up to the steward of the house, at the door, they said: Sir, we desire thee to hear us: We came down once before to buy food. And when we had bought, and come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight. And we have brought other money besides, to buy what we want: we cannot tell how we put it in our bags.

But he answered: Peace be with you, fear not: your God, and the God of your father hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them. And having brought them into the house, he fetched water; and they washed their feet, and he gave provender to their asses. But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

Then Joseph came into his house, and they offered him the presents holding them in their hands: and they bowed down with their face to the ground. But he, courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living? And they answered: Thy servant, our father, is in health; he is yet living. And bowing themselves they made obeisance to him. And Joseph, lifting up his eyes, saw Benjamin his brother, by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee, my son. And he made haste because his heart was moved upon his brother, and tears gushed out.

And going into his chamber he wept. And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table. And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him, apart (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane), they sat before him, the firstborn according to his birthright, and the youngest according to his age. And they wondered very much, taking the messes which they received of him. And the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

XLIV. 1-34. And Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold; and put the money of every one in the top of his sack. And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done. And when the morning arose, they were sent away with their asses. And when they were now departed out of the city, and had gone forward a little way, Joseph sending for the steward of his house, said: Arise, and pursue after the men. And when thou hast overtaken them, say to them: Why have you returned evil for good? The cup which you have stolen is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

He did as he had commanded him. And having overtaken them, he spoke to them the same words. And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact? The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver? With whomsoever of thy servants shall be found that which thou seekest, let him die, and we will be the bondmen of my lord.

And he said to them: Let it be according to your sentence. With whomsoever it shall be found, let him be my servant, and you shall be blameless. Then they speedily took down their sacks to the ground, and every man opened his sack. Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack. Then they rent their garments, and loading their asses again, returned into the town.

And Juda at the head of his brethren went in to Joseph (for he was not yet gone out of the place): and they altogether fell down before him on the ground. And he said

to them: Why would you do so? Know you not that there is no one like me in the science of divining. And Juda said to him: What shall we answer my lord? Or what shall we say, or be able justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found. Joseph answered: God forbid that I should do so. He that stole the cup, he shall be my bondman. And go you away free to your father.

Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant; for after Pharaoh thou art my lord. Thou didst ask thy servants the first time: Have you a father or a brother? And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age, whose brother by the mother is dead: and he alone is left of his mother, and his father loveth him tenderly. And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him. We suggested to my lord: The boy cannot leave his father, for if he leave him, he will die. And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more. Therefore when we were gone up to thy servant our father, we told him all that my lord had said. And our father said: Go again, and buy us a little wheat. And we said to him: We cannot go. If our youngest brother go down with us, we will set out together; otherwise, without him we dare not see the man's face. Whereunto he answered: You know that my wife bore me two. One went out, and you said: A beast devoured him. And hitherto he appeareth not. If you take this also, and any thing befall him in the way, you will bring down my gray hairs with sorrow unto hell. Therefore if I shall go to thy servant our father, and the boy be wanting (whereas his life dependeth upon the life of him): and he shall see that he is not with us, he will die, and thy servants shall bring down his gray hairs with sorrow unto hell.¹ Let me be thy proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of sin against my father for ever. Therefore I thy servant will stay instead of the boy in the service of my lord, and let the boy go up with his brethren, for I cannot return to my father without

¹ *With sorrow unto hell.* The Hebrew word for *hell* is here *sheol*, the Greek *hades*: it is not taken for the *hell* of the damned: but for that place below, where the servants of God were kept before the coming of Christ.

the boy, lest I be a witness of the calamity that will oppress my father.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN

XLV. 1-28. Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

And he lifted up his voice with weeping, which the Egyptians and all the house of Pharaoh heard. And he said to his brethren: I am Joseph. Is my father yet living? His brethren could not answer him, being struck with exceeding great fear.

And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt. Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation. For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping. And God sent me before, that you may be preserved upon the earth, and may have food to live. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt. Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt. Come down to me, linger not. And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things that thou hast. And there I will feed thee (for there are yet five years of famine remaining): lest both thou perish, and thy house, and all things that thou hast. Behold: your eyes, and the eyes of my brother Benjamin see that it is my mouth that speaketh to you. You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me. And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck. And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

And it was heard, and the fame was abroad in the king's

court: The brethren of Joseph are come. And Pharaoh with all his family was glad. And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, *and* go into the land of Chanaan. And bring away from thence your father and kindred, and come to me: and I will give you all the good things of Egypt, that you may eat the marrow of the land. Give orders also that they take wagons out of the land of Egypt, for the carriage of their children and their wives. And say: Take up your father, and make haste to come with all speed. And leave nothing of your household stuff: for all the riches of Egypt shall be yours.

And the sons of Israel did as they were bid. And Joseph gave them wagons according to Pharaoh's commandment: and provisions for the way. He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver with five robes of the best, sending to his father as much money and raiment, adding besides ten he-asses to carry off all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey. So he sent away his brethren, and at their departing said to them: Be not angry in the way. And they went up out of Egypt, and came into the land of Chanaan to their father Jacob. And they told him, saying: Joseph thy son is living; and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them. They, on the other side, told the whole order of the thing. And when he saw the wagons and all that he had sent, his spirit revived, and he said: It is enough for me, if Joseph my son be yet living: I will go and see him before I die.

JACOB GOES TO EGYPT

XLVI. 1-6. And Israel taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac, he heard him by a vision in the night calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am. God said to him: I am the most mighty God of thy father. Fear not, go down into Egypt, for I will make a great nation of thee there. I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes. And Jacob rose up from the well of the oath: and his sons took him up, with their children and wives in the wagons, which Pharaoh had sent to carry the old man,

and all that he had in the land of Chanaan. And he came into Egypt with all his seed.

XLII. 27-31. So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it: and grew, and was multiplied exceedingly. And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years. And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh, and thou shalt shew me this kindness and truth, not to bury me in Egypt. But I will sleep with my fathers; and thou shalt take me away out of this land, and bury me in the buryingplace of my ancestors. And Joseph answered him: I will do what thou hast commanded. And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

DEATH OF JACOB

XLVIII. 1-2; 8-16. After these things, it was told Joseph that his father was sick: and he set out to go to him, taking his two sons Manasses and Ephraim. And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened he sat on his bed.

Then seeing his sons, he said to him: Who are these? He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me that I may bless them. For Israel's eyes were dim by reason of his great age, and he could not see clearly.

And when they were brought to him, he kissed and embraced them. And said to his son: I am not deprived of seeing thee. Moreover God hath shewed me thy seed.

And when Joseph had taken them from his father's lap, he bowed down with his face to the ground. And he set Ephraim on his right hand, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand: and brought them near to him. But he stretching forth his right hand, put it upon the head of Ephraim the younger brother; and the left upon the head of Manasses who was the elder, changing his hands.

And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day: the angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers

Abraham, and Isaac: and may they grow into a multitude upon the earth.

Israel also blessed his own twelve sons, reserving for Juda the princely office and foretelling that from him should be born the Messias:

XLIX. 10, 29-32. The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent: and he shall be the expectation of nations.

And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite, over against Mambre in the land of Chanaan, which Abraham bought together with the field of Ephron the Hethite for a possession to bury in. There they buried him, and Sara his wife. There was Isaac buried with Rebecca his wife. There also Lia doth lie buried. And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died. And he was gathered to his people.

L. 12-14; 22-25. So the sons of Jacob did as he had commanded them. And carrying him into the land of Chanaan, they buried him in the double cave which Abraham had bought, together with the field for a possession of a buryingplace, of Ephron the Hethite over against Mambre.

And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.

DEATH OF JOSEPH

And he dwelt in Egypt with all his father's house: and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. The children also of Machir the son of Manasses were born on Joseph's knees. After which he told his brethren: God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob. And he made them swear to him, saying: God will visit you. Carry my bones with you out of this place. And he died being a hundred and ten years old. And being embalmed he was laid in a coffin in Egypt.

THE BOOK OF EXODUS

This book takes its name from the Greek "Exodos," which means "going out." The children of Israel who, since the death of Joseph, had increased and multiplied and grown extremely strong, filled the land of Egypt and excited the jealousy of another Pharaoh, "who knew not Joseph."

This new King oppressed the Israelites in many ways, and lest they should multiply still more, ordered all their male children to be cast into the River Nile.

We have now reached the year 1571 B.C. In that year Moses, son of Amram and of Jochabed, was born. His mother,

BIRTH OF MOSES

II. 2-15. . . . seeing him a goodly *child*, hid him three months. And when she could hide *him* no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's bank, his sister standing afar off, and taking notice what would be done.

And behold the daughter of Pharaoh came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it. And when it was brought, she opened it and seeing within it an infant crying, having compassion on it she said: This is one of the babes of the Hebrews.

And the child's sister said to her: Shall I go and call to thee a Hebrew woman, to nurse the babe? She answered: Go. The maid went and called her mother. And Pharaoh's daughter said to her: Take this child and nurse him for me. I will give thee thy wages. The woman took, and nursed the child: and when he was grown up, she delivered him to Pharaoh's daughter. And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.¹

¹ *Moses* or *Moyses*. In the Egyptian tongue, this word signifies one *taken* or *saved out of the water*.

In those days after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews his brethren. And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand. And going out the next day, he saw two Hebrews quarrelling. And he said to him that did the wrong: Why strikest thou thy neighbour? But he answered: Who hath appointed thee prince and judge over us: wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known? And Pharaoh heard of this word and sought to kill Moses. But he fled from his sight, and abode in the land of Madian.

Whilst Moses was in Madian he married Sephora, daughter of Raguel, or as he is also called, Jethro.

THE BURNING BUSH

III. 1-20. Now Moses fed the sheep of Jethro his father-in-law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb. And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt. And Moses said: I will go and see this great sight, why the bush is not burnt. And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am. And he said: Come not nigh hither. Put off the shoes from thy feet: for the place whereon thou standest is holy ground. And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry; because of the rigour of them that are over the works. And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians: and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrite, and Pherezite, and Hevite, and Jebusite. For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians. But come, and I will send thee to Pharaoh, that thou mayst bring forth my people, the children of Israel out of Egypt.

And Moses said to God: Who am I that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt? And he said to him: I will be with thee. And this thou shalt have for a sign, that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

Moses said to God: Lo, I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they should say to me: What is his name? What shall I say to them?

¹ God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you. And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you. This is my name for ever, and this is my memorial unto all generations. Go, gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you, and I have seen all that hath befallen you in Egypt. And they shall hear thy voice. And thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us. We will go three days' journey into the wilderness, to sacrifice unto the Lord our God. But I know that the king of Egypt will not let you go, but by a mighty hand. For I will stretch forth my hand, and will strike Egypt with all my wonders which I will do in the midst of them. After these he will let you go.

IV. 1-20. Moses answered and said: They will not believe me, nor hear my voice. But they will say: The Lord hath not appeared to thee.

Then he said to him: What is that thou holdest in thy hand? He answered: A rod. And the Lord said: Cast it down upon the ground. He cast it down, and it was turned into a serpent: so that Moses fled from it. And the Lord said: Put out thy hand and take it by the tail. He put forth his hand, and took hold of it; and it was turned into a rod. That they may believe, saith he that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

And the Lord said again: Put thy hand into thy bosom.

¹ *I am who am.* That is, I am *being* itself, eternal, self-existent, independent, infinite; without beginning, end, or change; and the source of all other beings.

And when he had put it into *his* bosom, he brought it forth leprous as snow. And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh. If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign. But if they will not even believe these two signs, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river shall be turned into blood.

Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

The Lord said to him: Who made man's mouth? Or who made the dumb and the deaf, the seeing and the blind? Did not I? Go therefore, and I will be in thy mouth: and I will teach thee what thou shalt speak.

But he said: I beseech thee, Lord, send whom thou wilt send. The Lord being angry at Moses, said: Aaron the Levite is thy brother. I know that he is eloquent: behold, he cometh forth to meet thee, and seeing thee shall be glad at heart. Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth, and will shew you what you must do. He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God. And take this rod in thy hand, wherewith thou shalt do the signs.

Moses went his way, and returned to Jethro his father-in-law and said to him: I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him: Go in peace. And the Lord said to Moses, in Madian: Go, and return into Egypt; for they are all dead that sought thy life.

MOSES RETURNS TO EGYPT

IV. 27-31. Moses therefore took his wife, and his sons, and set them upon an ass: and returned into Egypt, carrying the rod of God in his hand.

And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him. And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded. And they came together: and they assembled all the ancients of the children of Israel. And Aaron spoke all the words which the Lord had said to Moses:

and he wrought the signs before the people. And the people believed. And they heard that the Lord had visited the children of Israel: and that he had looked upon their affliction. And falling down they adored.

V. 1-7; 22-23. After these things Moses and Aaron went in, and said to Pharaoh: Thus saith the Lord God of Israel: Let my people go that they may sacrifice to me in the desert. But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

And they said: The God of the Hebrews hath called us, to go three days' journey into the wilderness and to sacrifice to the Lord our God; lest a pestilence or the sword fall upon us. The king of Egypt said to them: Why do you, Moses and Aaron, draw off the people from their works? Get you gone to your burdens. And Pharaoh said: The people of the land is numerous. You see that the multitude is increased: how much more if you give them rest from their works?

Therefore he commanded the same day the overseers of the works, and the taskmasters of the people, saying: You shall give straw no more to the people to make brick, as before: but let them go and gather straw.

And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? Wherefore hast thou sent me? For since the time that I went in to Pharaoh to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

VI. 1-7. And the Lord said to Moses: Now thou shalt see what I will do to Pharaoh. For by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land. And the Lord spoke to Moses, saying: I am the Lord, that appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name ADONAI I did not shew them. And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers. I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant. Therefore say to the children of Israel: I *am* the Lord who will bring you out from the work prison of the Egyptians; and will deliver you from bondage, and redeem you with a high arm, and great judgments. And I will take you to myself for my people. I will be your God: and you shall know that I am the Lord your God, who brought you out from the work prison of the Egyptians.

VII. 10-14. So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh, and his servants, and it was turned into a serpent. And Pharaoh called the wise men and the magicians: and they also by Egyptian enchantments and certain secrets did in like manner. And they every one cast down their rods; and they were turned into serpents. But Aaron's rod devoured their rods. And Pharaoh's heart was hardened, and he did not hearken to them, as the Lord had commanded.

THE FIRST PLAGUE: WATER CHANGED TO BLOOD

VII. 14-25. And the Lord said to Moses: Pharaoh's heart is hardened; he will not let the people go. Go to him in the morning. Behold, he will go out to the waters: and thou shalt stand to meet him on the bank of the river. And thou shalt take in thy hand the rod that was turned into a serpent. And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desert. And hitherto thou wouldst not hear. Thus therefore saith the Lord: In this thou shalt know that I am the Lord. Behold, I will strike with the rod, that is in my hand, the water of the river: and it shall be turned into blood. The Lord also said to Moses: Say to Aaron: Take thy rod, and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood. And let blood be in all the land of Egypt, both in vessels of wood and of stone.

And Moses and Aaron did as the Lord had commanded: and lifting up the rod he struck the water of the river before Pharaoh and his servants: and it was turned into blood. And the fishes that were in the river died: and the river corrupted, and the Egyptians could not drink the water of the river: and there was blood in all the land of Egypt. And the magicians of the Egyptians with their enchantments did in like manner. And Pharaoh's heart was hardened: neither did he hear them, as the Lord had commanded. And he turned himself away and went into his house: neither did he set his heart to it this time also. And all the Egyptians dug round about the river for water to drink: for they could not drink of the water of the river. And seven days were fully ended, after that the Lord struck the river.

2. PLAGUE OF FROGS

VIII. 1-14. And the Lord said to Moses: Go in to Pharao, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me. But if thou wilt not let them go, behold, I will strike all thy coasts with frogs. And the river shall bring forth an abundance of frogs: which shall come up, and enter into thy house, and thy bedchamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats. And the frogs shall come in to thee, and to thy people, and to all thy servants.

And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams and upon the rivers and the pools; and bring forth frogs upon the land of Egypt. And Aaron stretched forth his hand upon the waters of Egypt: and the frogs came up, and covered the land of Egypt. And the magicians also by their enchantments did in like manner: and they brought forth frogs upon the land of Egypt.

But Pharao called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and my people: and I will let the people go to sacrifice to the Lord. And Moses said to Pharao: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people; and may remain only in the river. And he answered: To morrow. But he said: I will do according to thy word; that thou mayst know that there is none like to the Lord our God. And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people: and shall remain only in the river. And Moses and Aaron went forth from Pharao: and Moses cried to the Lord for the promise, which he had made to Pharao concerning the frogs.

And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields: and they gathered them together into immense heaps, and the land was corrupted. And Pharao seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

3. PLAGUE OF SCINIPHS

VIII. 15-19. And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth. And

may there be sciniphs in all the land of Egypt. And they did so. And Aaron stretched forth his hand, holding the rod : and he struck the dust of the earth, and there came sciniphs on men and on beasts. All the dust of the earth was turned into sciniphs, through all the land of Egypt. And the magicians with their enchantments practised in like manner, to bring forth sciniphs, and they could not : and there were sciniphs as well on men as on beasts. And the magicians said to Pharao : This is the finger of God. And Pharao's heart was hardened : and he hearkened not unto them, as the Lord had commanded.

4. PLAGUE OF FLIES

VIII. 20-21; 24, 28-32. The Lord also said to Moses : Arise early, and stand before Pharao; for he will go forth to the waters. And thou shalt say to him : Thus saith the Lord : Let my people go to sacrifice to me. But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses all kinds of flies : and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be. And the Lord did so.

And there came a very grievous swarm of flies into the houses of Pharao and of his servants, and into all the land of Egypt : and the land was corrupted by this kind of flies. And Pharao said : I will let you go to sacrifice to the Lord your God in the wilderness. But go no farther : pray for me. And Moses said : I will go out from thee, and will pray to the Lord. And the flies shall depart from Pharao, and from his servants, and from his people to morrow : but do not deceive any more, in not letting the people go to sacrifice to the Lord. So Moses went out from Pharao, and prayed to the Lord. And he did according to his word : and he took away the flies from Pharao, and from his servants, and from his people. There was not left so much as one. And Pharao's heart was hardened, so that neither this time would he let the people go.

5. PLAGUE OF A MURRAIN

IX. 1-7. And the Lord said to Moses : Go in to Pharao, and speak to him : Thus saith the Lord God of the Hebrews : Let my people go to sacrifice to me. But if thou refuse, and withhold them still, behold my hand shall be upon thy fields : and a very grievous murrain upon thy horses, and

asses, and camels, and oxen, and sheep. And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians: that nothing at all shall die of those things that belong to the children of Israel. And the Lord appointed a time, saying: To morrow will the Lord do this thing in the land. The Lord therefore did this thing the next day. And all the beasts of the Egyptians died: but of the beasts of the children of Israel there died not one. And Pharaoh sent to see: and there was not any thing dead of that which Israel possessed. And Pharaoh's heart was hardened, and he did not let the people go.

6. PLAGUE OF BOILS

IX. 8-10. And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh. And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt. And they took ashes out of the chimney, and stood before Pharaoh. And Moses sprinkled it in the air: and there came boils with swelling blains in men and beasts.

7. PLAGUE OF HAIL

IX. 17-18; 23-35. And the Lord said to Moses: Dost thou yet hold back my people: and wilt thou not let them go? Behold I will cause it to rain to morrow at this same hour, an exceeding great hail: such as hath not been in Egypt, from the day that it was founded, until this present time. And Moses stretched forth his rod towards heaven: and the Lord sent thunder and hail, and lightning running along the ground. And the Lord rained hail upon the land of Egypt. And the hail and fire mixed with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded. And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field; and it broke every tree of the country. Only in the land of Gessen, where the children of Israel were, the hail fell not.

And Pharaoh sent and called Moses and Aaron, saying to them: I have sinned this time also. The Lord is just: I and my people are wicked. Pray ye to the Lord, that the thunders of God and the hail may cease: that I may let

you go, and that you may stay here no longer. Moses said: As soon as I am gone out of the city, I will stretch forth my hands to the Lord; and the thunders shall cease, and the hail shall be no more: that thou mayst know that the earth is the Lord's. But I know that neither thou, nor thy servants do yet fear the Lord God.

And when Moses was gone from Pharaoh out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased. Neither did there drop any more rain upon the earth. And Pharaoh seeing that the rain and the hail, and the thunders were ceased, increased his sin. And his heart was hardened, and the heart of his servants: and it was made exceeding hard. Neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.

8. PLAGUE OF LOCUSTS

X. 1, 3-4; 6, 12-14; 16-20. And the Lord said to Moses: Go in to Pharaoh.

Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? Let my people go, to sacrifice to me. But if thou resist, and wilt not let them go: behold, I will bring in to morrow the locust into thy coasts: such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharaoh.

And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt, unto the locust, that it come upon it, and devour every herb that is left after the hail. And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night. And when it was morning, the burning wind raised the locusts: and they came up over the whole land of Egypt: and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter.

Wherefore Pharaoh in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you. But now forgive me my sin this time also: and pray to the Lord your God, that he take away from me this death. And Moses going forth from the presence of Pharaoh, prayed to the Lord. And he made a very strong wind to blow from the west: and it took the locusts and cast them into the Red Sea. There remained not so much

as one in all the coasts of Egypt. ¹ And the Lord hardened Pharaoh's heart: neither did he let the children of Israel go.

9. PLAGUE OF DARKNESS

X. 21-29. And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt, so thick that it may be felt. And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days. No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt there was light.

And Pharaoh called Moses and Aaron, and said to them: Go sacrifice to the Lord. Let your sheep only, and herds remain; let your children go with you. Moses said: Thou shalt give us also sacrifices and burnt offerings, to the Lord our God. All the flocks shall go with us. There shall not a hoof remain of them: for they are necessary for the service of the Lord our God; especially as we know not what must be offered, till we come to the very place. ¹ And the Lord hardened Pharaoh's heart: and he would not let them go. And Pharaoh said to Moses: Get thee from me, and beware thou see not my face any more. In what day soever thou shalt come in my sight, thou shalt die. Moses answered. So shall it be as thou hast spoken. I will not see thy face any more.

10. DEATH OF THE FIRSTBORN

XI. 4-6. And the Lord said to Moses: At midnight I will enter into Egypt. And every firstborn in the land of the Egyptians shall die, from the firstborn of Pharaoh, who sitteth on his throne, even to the firstborn of the handmaid, that is at the mill, and all the firstborn of beasts. And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

THE PASCHAL LAMB

XII. 1-15; 21-31. And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of

¹ *And the Lord hardened Pharaoh's heart.* Not by being the efficient cause of his hardness of heart, but by permitting it; and by withdrawing grace from him.

the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord. And I will pass through the land of Egypt that night, and will kill every firstborn in the land of Egypt both man and beast: and against all the gods of Egypt I will execute judgments. I *am* the Lord. And the blood shall be unto you for a sign in the houses where you shall be: and I shall see the blood, and shall pass over you. And the plague shall not be upon you to destroy you, when I shall strike the land of Egypt. And this day shall be for a memorial to you: and you shall keep it a feast to the Lord in your generations with an everlasting observance. Seven days shall you eat unleavened bread. In the first day there shall be no leaven in your houses: whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.

And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Phase. And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks. Let none of you go out of the door of his house till morning. For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt *you*. Thou shalt keep



THE FORTY YEARS WANDERING

The Journey

ENGLISH MILES
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this thing as a law for thee and thy children for ever. And when you have entered into the land which the Lord will give you as he hath promised, you shall observe these ceremonies.

And when your children shall say to you: What is the meaning of this service? You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

And the children of Israel going forth did as the Lord had commanded Moses and Aaron. And it came to pass at midnight, the Lord slew every firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, unto the firstborn of the captive woman that was in the prison, and all the firstborn of cattle. And Pharaoh arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead.

And Pharaoh, calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel. Go, sacrifice to the Lord as you say.

XIII. 20-22. And marching from Socoth, they encamped in Etham, in the utmost coasts of the wilderness. And the Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey at both times. There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

THE PASSAGE OF THE RED SEA

XIV. 5-17; 19-31. And it was told the king of the Egyptians that the people was fled. And the heart of Pharaoh and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us? So he made ready his chariot, and took all his people with him. And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel: but they were gone forth in a mighty hand. And when the Egyptians followed the steps of them who were gone before, they found them encamped at the seaside. And when Pharaoh drew near, the children of Israel, lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord. And they said to Moses:

Perhaps there were no graves in Egypt; therefore thou hast brought us to die in the wilderness. Why wouldst thou do this, to lead us out of Egypt? Is not this the word that we spoke to thee in Egypt, saying: Depart from us that we may serve the Egyptians? For it was much better to serve them, than to die in the wilderness. And Moses said to the people: Fear not. Stand and see the great wonders of the Lord, which he will do this day; for the Egyptians, whom you see now, you shall see no more for ever. The Lord will fight for you: and you shall hold your peace.

And the Lord said to Moses: Why criest thou to me? Speak to the children of Israel to go forward. But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.

And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the forepart, stood behind, between the Egyptians' camp and the camp of Israel. And it was a dark cloud, and enlightening the night, so that they could not come at one another all the night. And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night; and turned it into dry ground: and the water was divided. And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left. And the Egyptians pursuing went in after them: and all Pharaoh's horses, his chariots and horsemen through the midst of the sea. And now the morning watch was come, and, behold, the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land: and

the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel on that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them. And the people feared the Lord, and they believed the Lord, and Moses his servant.

CANTICLE OF MOSES

XV. 1-6; 10-13; 20-21. Then Moses and the children of Israel sung this canticle to the Lord: and said:

Let us sing to the Lord,
For he is gloriously magnified:
The horse and the rider he hath thrown into the sea.
The Lord *is* my strength and my praise:
And he is become salvation to me.

He *is* my God
And I will glorify him:
The God of my father,
And I will exalt him.
The Lord *is* as a man of war:
Almighty *is* his name.
Pharao's chariots and his army he hath cast into the sea:
His chosen captains are drowned in the Red Sea.
The depths have covered them:
They are sunk to the bottom like a stone.
Thy right hand, O Lord, is magnified in strength:
Thy right hand, O Lord, hath slain the enemy.
Thy wind blew and the sea covered them:
They sunk as lead in the mighty waters.

Who is like to thee,
Among the strong, O Lord?
Who is like to thee,
Glorious in holiness,
Terrible and praiseworthy, doing wonders?
Thou stretchedst forth thy hand:
And the earth swallowed them.

In thy mercy thou hast been a leader
To the people which thou hast redeemed:
And in thy strength thou hast carried them
To thy holy habitation.

So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances: and she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified: the horse and his rider he hath thrown into the sea.

BITTER WATER CHANGED TO SWEET

XV. 22-25; 27. And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water. And they came into Mara, and they could not drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness. And the people murmured against Moses, saying: What shall we drink?

But he cried to the Lord, and he shewed him a tree, which when he had cast into the waters, they were turned into sweetness. And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.

THE MANNA

XVI. 1, 3, 8, 13-16; 26, 27; 33-35. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: and the children of Israel said: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine?

And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him. For what are we? Your murmuring is not against us, but against the Lord.

So it came to pass in the evening, that quails coming up, covered the camp: and in the morning a dew lay round about the camp. And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground. And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! For they knew not what it was. And Moses said to them: This is the bread, which the Lord hath given you to eat. This is the word, that the Lord hath commanded: Let every one gather of it as much as is enough to eat. Gather it six days. But on the seventh day is the sabbath of the Lord: therefore

it shall not be found. And the seventh day came: and some of the people going forth to gather, found none.

And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold: and lay it up before the Lord to keep unto your generations, as the Lord commanded Moses. And Aaron put it in the tabernacle to be kept. And the children of Israel ate manna forty years, till they came to a habitable land.

WATER FROM THE ROCK

XVII. 1-2; 4-7. Then all the multitude of the children of Israel setting forward from the desert of Sin, encamped in Raphidim, where there was no water for the people to drink. And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord? And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.

And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel. And take in thy hand the rod wherewith thou didst strike the river, and go. Behold I will stand there before thee, upon the rock Horeb: and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel: and he called the name of that place Temptation.

AMALEC

XVII. 8-13. And Amalec came, and fought against Israel in Raphidim. And Moses said to Josue: Choose out men: and go out and fight against Amalec. To morrow I will stand on the top of the hill having the rod of God in my hand. Josue did as Moses had spoken, and he fought against Amalec: but Moses, and Aaron, and Hur went up upon the top of the hill. And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. And Moses' hands were heavy; so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset. And Josue put Amalec and his people to flight, by the edge of the sword.

THE COMMANDMENTS FROM MOUNT SINAI

1490 B.C.

XIX. 1-21. In the third month of the departure of Israel out of the land of Egypt, on this day, they came into the wilderness of Sinai: and there Israel pitched their tents over against the mountain.

And Moses went up to God. And the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel: ¹ You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself. If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: ² for all the earth is mine. ³ And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the children of Israel.

Moses came, and calling together the elders of the people, he declared all the words which the Lord had commanded. And all the people answered together: All that the Lord hath spoken, we will do.

And when Moses had related the people's words to the Lord, the Lord said to him: Lo, now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. And Moses told the words of the people to the Lord.

And he said to him: Go to the people, and sanctify them to day, and to morrow; and let them wash their garments. And let them be ready against the third day: for on the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt appoint certain limits to the people round about and thou shalt say to them: ⁴ Take heed you go not up into the mount, and that ye touch not the borders thereof. Every one that toucheth the mount dying he shall die. When the trumpet shall begin to sound, then let them go up into the mount. And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments, he said to them: Be ready against the third day.

And now the third day was come, and the morning appeared: and behold thunders began to be heard, and

¹ Deuteronomy XXIX. 2.² Psalms XXIII. 1.³ 1 Peter II. 9.⁴ Hebrews XII. 18.

lightning to flash, and a very thick cloud to cover the mount. And the noise of the trumpet sounded exceeding loud, and the people that was in the camp, feared. And when Moses had brought them forth to meet God from the place of the camp, they stood at the bottom of the mount. And all mount Sinai was on a smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace. And all the mount was terrible. And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spoke, and God answered him. And the Lord came down upon mount Sinai, in the very top of the mount: and he called Moses unto the top thereof.

And when he was gone up thither, he said unto him: Go down, and charge the people; lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish.

XX. 1-24. And the Lord spoke all these words: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve *them*. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands to them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

Remember that thou keep holy the sabbath day. Six days shalt thou labour, and shalt do all thy works. But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

. Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.

And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses: Speak thou to us, and we will hear. Let not the Lord speak to us, lest we die. And Moses said to the people: Fear not: for God is come to prove you, and that the dread of him might be in you, and you should not sin. And the people stood afar off. But Moses went to the dark cloud wherein God was.

And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven. You shall not make gods of silver: nor shall you make to yourselves gods of gold. You shall make an altar of earth unto me: and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be. I will come to thee, and will bless thee.

XXIV. 1-8; 12-18. And he said to Moses: Come up to the Lord, thou, and Aaron, Nadab, and Abiu, and seventy of the ancients of Israel. And you shall adore afar off. And Moses alone shall come up to the Lord; but they shall not come nigh: neither shall the people come up with him. So Moses came and told the people all the words of the Lord, and *all* the judgments. And all the people answered with one voice: We will do all the words of the Lord, which he hath spoken.

And Moses wrote all the words of the Lord: and rising in the morning he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel. And he sent young men of the children of Israel: and they offered holocausts, and sacrificed pacific victims of calves to the Lord. Then Moses took half of the blood, and put it into bowls: and the rest he poured upon the altar. And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken we will do. We will be obedient. And he took the blood and sprinkled it upon the people, and he said: This is the blood of the covenant which the Lord hath made with you concerning all these words.

And the Lord said to Moses: Come up to me into the

mount, and be there. And I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayst teach them. Moses rose up, and his minister Josue: and Moses going up into the mount of God, said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount. And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses, entering into the midst of the cloud, went up into the mountain: and he was there forty days, and forty nights.

During this time Moses held mysterious converse with God and received from Him minute instructions concerning the Tabernacle and the religious rites to be observed by the Israelites.

And the Lord, when he had ended these words in mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.

THE GOLDEN CALF

XXXII. 1-35. And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods, that may go before us; for as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him.

And Aaron said to them: Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me. And the people did what he had commanded, bringing the earrings to Aaron. And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying: To morrow is the solemnity of the Lord. And rising in the morning, they offered holocausts, and peace victims: and the people sat down to eat, and drink, and they rose up to play.

And the Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the

way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

And again the Lord said to Moses: See that this people is stiffnecked. Let me alone, that my wrath may be kindled against them, and that I may destroy them: and I will make of thee a great nation.

But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth. Let thy anger cease, and be appeased upon the wickedness of thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworeest by thy own self, saying: I will multiply your seed as the stars of heaven; and this whole land that I have spoken of, I will give to your seed; and you shall possess it for ever.

And the Lord was appeased from doing the evil which he had spoken against his people. And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides, and made by the work of God. The writing also of God was graven in the tables. And Josue hearing the noise of the people shouting, said to Moses: The noise of battle is heard in the camp. But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee. But I hear the voice of singers. And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount. And laying hold of the calf which they had made, he burnt it, and beat it to powder, which he strowed into water, and gave thereof to the children of Israel to drink. And he said to Aaron: What has this people done to thee, that thou shouldst bring upon them a most heinous sin? And he answered him: Let not my lord be offended; for thou knowest this people, that they are prone to evil. They said to me: Make us gods, that may go before us; for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him. And I said to them: Which of you hath any gold? And they took and brought it to me: and I cast it into the fire, and this calf came out.

And Moses standing in the gate of the camp, said: If

any man be on the Lord's side let him join with me. And all the sons of Levi gathered themselves together unto him. And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh. Go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour. And the sons of Levi did according to the words of Moses: and there were slain that day about three and twenty thousand men. And Moses said: You have consecrated your hands this day to the Lord: every man in his son and in his brother, that a blessing may be given to you. And when the next day was come, Moses spoke to the people: You have sinned a very great sin. I will go up to the Lord, if by any means I may be able to entreat him for your crime. And returning to the Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold. Either forgive them this trespass, or if thou do not, strike me out of the book that thou hast written. And the Lord answered him: He that hath sinned against me, him will I strike out of my book: but go thou, and lead this people whither I have told thee. My angel shall go before thee. And I in the day of revenge will visit this sin also of theirs. The Lord therefore struck the people for the guilt on occasion of the calf which Aaron had made.

XXXIII. 1-4; 7-23. And the Lord spoke to Moses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying: To thy seed I will give it. And I will send an angel before thee, that I may cast out the Chanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite. That thou mayst enter into the land that floweth with milk and honey. For I will not go up with thee, because thou art a stiffnecked people: lest I destroy thee in the way. And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom. Moses also, taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant.¹ And all the people that had any question, went forth to the tabernacle of the covenant, without the camp. And when Moses went forth to the tabernacle, all the people rose up, and every one stood

¹ This is not the Tabernacle described by God to Moses on the Mount, but a temporary one destined for public and private worship.

in the door of his pavilion: and they beheld the back of Moses, till he went into the tabernacle. And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door: and he spoke with Moses. And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood, and worshipped at the doors of their tents. And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue the son of Nun, a young man, departed not from the tabernacle. And Moses said to the Lord: Thou commandest me to lead forth this people. And thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found favour in my sight. If therefore I have found favour in thy sight, shew me thy face, that I may know thee, and may find grace before thy eyes. Look upon thy people this nation. And the Lord said: My face shall go before thee, and I will give thee rest. And Moses said: If thou thyself dost not go before, bring us not out of this place. For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us: that we may be glorified by all people that dwell upon the earth? And the Lord said to Moses: This word also, which thou hast spoken, will I do. For thou hast found grace before me: and thee I have known by name. And he said: Shew me thy glory. He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee: and I will have mercy on whom I will: and I will be merciful to whom it shall please me. And again he said: Thou canst not see my face: for man shall not see me and live. And again he said: Behold there is a place with me, and thou shalt stand upon the rock. And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my right hand, till I pass. ¹ And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.

XXXIV. 1-11; 27-35. And after this he said: Hew thee two tables of stone like unto the former: and I will write upon them the words which were in the tables, which thou

¹ *See my back parts.* The Lord by His angel, usually spoke to Moses in the pillar of the cloud, so that he could not see the glory of Him that spoke familiarly with him. In the vision here mentioned he was allowed to see something of Him, in an assumed corporeal form: not in the face, the rays of which were too bright for mortal eye to bear, but to view Him as it were behind, when His face was turned from him.

brokest. Be ready in the morning, that thou mayst forthwith go up into mount Sinai: and thou shalt stand with me upon the top of the mount. Let no man go up with thee: and let not any man be seen throughout all the mount. Neither let the oxen nor the sheep feed over against it. Then he cut out two tables of stone, such as had been before: and rising very early he went up into the mount Sinai, as the Lord had commanded him, carrying with him the tables.

And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord. And when he passed before him, he said:

O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true, who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Who renderest the iniquity of the fathers to the children, and to the grandchildren, unto the third and fourth generation.

And Moses making haste, bowed down prostrate unto the earth, and adoring, said: If I have found grace in thy sight, O Lord, I beseech thee, that thou wilt go with us, (for it is a stiffnecked people,) and take away our iniquities and sin, and possess us.

The Lord answered: I will make a covenant in the sight of all. I will do signs such as were never seen upon the earth, nor in all nations: that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do. Observe all things which this day I command thee. And the Lord said to Moses: Write thee these words by which I have made a covenant both with thee and with Israel. And he was there with the Lord forty days and forty nights. He neither ate bread nor drank water: and he wrote upon the tables the ten words of the covenant. And when Moses came down from the mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned¹ from the conversation of the Lord. And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near. And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them. And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord in mount Sinai. And having done speaking, he put a veil upon his face. But when he went in to the Lord, and spoke with him, he took it away

¹ *Horned*. That is, shining and sending forth rays of light, shaped like horns.

until he came forth: and then he spoke to the children of Israel all things that had been commanded him. And they saw that the face of Moses when he came out was horned: but he covered his face again, if at any time he spoke to them.

XL. 1-7; 12-16; 32-36. And the Lord spoke to Moses, saying: The first month, the first day of the month, thou shalt set up the tabernacle of the testimony: and shalt put the ark in it, and shalt let down the veil before it. And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps: and the altar of gold whereon the incense is burnt, before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle: and before it the altar of holocaust. The laver between the altar and the tabernacle: and thou shalt fill it with water. And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water, thou shalt put on them the holy vestments, that they may minister to me: and that the unction of them may prosper to an everlasting priesthood. And Moses did all that the Lord had commanded. So in the first month of the second year, the first day of the month, the tabernacle was set up. And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars. The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it. Neither could Moses go into the tabernacle of the covenant, the cloud covering all things and the majesty of the Lord shining: for the cloud had covered all. If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops. If it hung over, they remained in the same place. For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

NOTE ON THE TABERNACLE AND ON THE VESTMENTS OF THE PRIESTS

The whole people contributed gold, silver, brass, purple hangings, fine linen, jewels, etc.

Beseleel, son of Uri, of the tribe of Juda, and Ooliab, son of Achisamech, of the tribe of Dan, were chosen by the Lord and instructed with wisdom to direct the workmen.

They built:

I. THE COURT OF THE TABERNACLE; about 150 feet in length

and 75 in breadth, enclosed by hangings, supported by pillars: the entrance was to the east.

2. THE TABERNACLE. It stood at the west end, an oblong tent, made of setim-wood overlaid with gold. Its length was 45 feet, its breadth and height 15 feet. It was covered with four sets of curtains, made respectively of richly embroidered linen, goats' hair, rams' skins dyed red and violet-coloured skins.

The Tabernacle was divided into:

(A) THE SANCTUARY, 30 feet in length, containing:

- (i) The Table of Show Bread to the north, upon which the twelve Loaves of Proposition made of the finest flour without leaven were placed every Sabbath and remained throughout the week.
- (ii) The Seven-branched Golden Candlestick with seven lamps, burning night and day.
- (iii) The Altar of Incense in the centre, upon which Aaron burnt sweet-smelling incense every morning.

(B) THE HOLY OF HOLIES, 15 feet in length, containing the Ark of the Covenant, wherein had been placed:

(i) The Tables of the Law.

(ii) The Pot of Manna.

¹ (iii) Aaron's Rod, which had blossomed and borne fruit.

The Ark was made of setim-wood, overlaid within and without with purest gold: the cover of the Ark, called the Propitiatory or Mercy-Seat, was made of pure gold. Over it were two Cherubim, with wings extended and head bent.

God had said to Moses on the Mount: "I will speak to thee over the propitiatory and from the midst of the two cherubim which shall be upon the ark of the testimony" (Exodus XXV. 22).

3. THE ALTAR OF HOLOCAUSTS stood outside the Tabernacle facing the entrance to the Court. It was hollow and made of setim-wood covered with plates of brass.

4. THE BRAZEN LAVER stood between the Altar and the Tabernacle: it was made from the brass mirrors presented by the women and was used for the cleansing of the priests' hands and feet before they offered incense to the Lord.

VESTMENTS OF THE PRIESTS

All priests wore a long, close-fitting tunic reaching to the feet, with long, tight sleeves; a linen girdle embroidered in violet, purple and scarlet, the ends hanging down to the ankle; a linen mitre.

The High Priest wore, over and above this:

- (i) THE TUNIC OF THE EPHOD, a long violet robe beautifully ornamented with pomegranates with a golden bell between each: these tinkled as he entered or left the Sanctuary.

¹ See p. 90.

- (ii) THE EPHOD, most richly embroidered: one part of it covered the back, the other the breast. These were fastened together at the shoulders by onyx stones, each of which bore the names of six of the tribes of Israel.
- (iii) THE RATIONAL OR BREASTPLATE OF JUDGMENT: a double square resembling a bag, of the same material as the Ephod and worn in front of it: twelve jewels in four rows bore the names of the twelve tribes. Within the Breastplate were the "Urim" and "Thummin," a mysterious outward symbol, unknown to us, of Doctrine and Truth.
- (iv) A WHITE LINEN MITRE to which a violet fillet fastened a gold plate, bearing the words: "Holy to the Lord."

<i>Sacrifices of the Old Law</i>	<i>Kinds</i>	<i>Victims</i>	<i>Manner of Offering</i>	<i>Intention</i>
Bloody Sacrifices.	I. Holo-causts.	Bullock; lamb or kid; turtle-doves; young pigeons.	Wholly burnt on altar of sacrifice.	Adoration of God and acknowledgment of His creatures' dependence on Him.
	II. Peace Offerings.	Of the herd or flock.	The priest laid his hand on head of victim: it was slain and its blood poured round the altar.	In thanksgiving and In supplication.
	III. Sin Offerings.	A calf without blemish.	The Ancients laid their hands upon the victim's head; it was slain and the blood sprinkled by the priest seven times before the veil of the sanctuary.	For material and unintentional trespasses and for purification of soul.
	IV. Trespass Offering.	A ewe-lamb or she-goat, or (for the poor) two turtle-doves or two young pigeons.	The victim was slain and its blood poured round about the altar.	In expiation of some particular sin, accompanied by restitution, when needed.
Unbloody Sacrifices or Oblations.	I. Offering of the Fruits of the earth.	Gifts offered: 1. Wheat, corn, fruit, cakes, salt.	Offered for support of priests and of the poor or wholly or partially destroyed and the liquids poured out as libations, at the foot of the altar.	For any of the ends of sacrifice.
	II. Offering of liquids.	2. Oil and wine.		

MEMORY NOTE ON THE JEWISH FEASTS

<i>Name</i>	<i>Date</i>	<i>Celebration</i>	<i>Reason of Feast</i>
I. Pasch or Passover or Feast of Azymes.	Evening of 14th day of Nizan (March-April) till evening of 21st.	The Paschal Lamb was eaten, with bitter herbs and unleavened bread. No leaven allowed during the 7 days.	In thanksgiving for deliverance from Egypt. (A type of Our Lord's Crucifixion.)
II. Pentecost (50th). Feast of Harvest. Feast of Weeks.	Seven full weeks from 16th day of Nizan.	Offering of two loaves of leavened bread from first-fruits of wheat-harvest.	In thanksgiving for harvest and for the Giving of the Law to Moses.
III. Tabernacles.	15th day of 7th month (Tisri: October); lasted 7 days.	Children of Israel dwelt in tents for 7 days. "And 7 days you shall offer holocausts to the Lord."	In thanksgiving after gathering in of fruit-harvest. In commemoration of time when Israel dwelt in tents.
IV. Feast of New Moon.	One of the first days of each month.	Additional sacrifices, announced by sounding of silver trumpets. (Not observed as a Sabbath.)	"For a remembrance of your God." (Numbers X. 10.)
V. Feast of Trumpets.	1st day of 7th month (Tisri).	Feast announced by silver trumpets. Kept as a Sabbath.	It sanctified the opening of the Civil Year.
VI. Day of Atonement.	10th day of Tisri.	The High Priest put aside his garments, and, clothed in linen, offered two he-goats: one was slain as a sin-offering; the other, the scape-goat laden with the sins of the people, was turned into the desert.	"A day of Propitiation that the Lord your God may be merciful unto you." (Leviticus XXIII. 27, 28.)

THE BOOK OF NUMBERS

It is so called because it begins with the numbering of the people.

Chapters X-XIX deal with the departure from Sinai and the thirty-five years of wandering. Chapters XX-XXXVI with the history in the plains of Moab.

THE MARCH FROM SINAI

X. 33-36. So they marched from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them, for three days providing a place for the camp. The cloud also of the Lord was over them by day when they marched. And when the ark was lifted up, Moses said: Arise, O Lord, and let thine enemies be scattered: and let them that hate thee, flee from before thy face. And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.

MURMURING OF THE PEOPLE

XI. 1-4; 31-34. In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it, he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp. And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up. And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them. For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, (the children of Israel also being joined with them,) and said: Who shall give us flesh to eat?

And a wind going out from the Lord, taking quails up

beyond the sea, brought them, and cast them into the camp for the space of one day's journey, on every side of the camp round about: and they flew in the air two cubits high above the ground. The people therefore rising up all that day, and night, and the next day, gathered together of quails, he that *did* least, ten cores: and they dried them round about the camp. As yet the flesh was between their teeth, neither had that kind of meat failed: when, behold, the wrath of the Lord being provoked against the people, struck them with an exceeding great plague. And that place was called, The graves of lust: for there they buried the people that had lusted. And departing from the graves of lust, they came unto Haseroth, and abode there.

MARY AND AARON MURMUR AGAINST MOSES

XII. 1-15. And Mary and Aaron spoke against Moses, and they said: Hath the Lord spoken by Moses only? Hath he not also spoken to us in like manner?

And when the Lord heard this, (for Moses was a man exceeding meek above all men that dwelt upon earth) immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out, the Lord came down in a pillar of the cloud, and stood in the entry of the tabernacle calling to Aaron and Mary.

And when they were come, he said to them: Hear my words: If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream. But it is not so with my servant Moses who is most faithful in all my house. For I speak to him mouth to mouth, and plainly: and not by riddles and figures doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses? And being angry with them he went away. The cloud also that was over the tabernacle departed. And, behold, Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy, he said to Moses:

I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed. Let her not be as one dead. Lo, now one half of her flesh is consumed with the leprosy. And Moses cried to the Lord, saying: O God, I beseech *thee* heal her. And the Lord answered him: If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days

without the camp, and afterwards she shall be called again. Mary therefore was put out of the camp seven days: and the people moved not from that place until Mary was called again.

TWELVE SPIES SENT TO VIEW THE LAND OF CHANAAN

XIII. 1-4; 18-32. And the people marched from Haseroth, and pitched their tents in the desert of Pharan. And there the Lord spoke to Moses, saying: Send men to view the land of Chanaan, which I will give to the children of Israel: one of every tribe, of the rulers. Moses did what the Lord had commanded, sending from the desert of Pharan, principal men. And he called Osee the son of Nun, Josue. And Moses sent them to view the land of Chanaan, and said to them:

Go you up by the south side. And when you shall come to the mountains, view the land, of what sort it is: and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many: the land itself, whether it be good or bad. Be of good courage, and bring us of the fruits of the land.

Now it was the time when the first ripe grapes are fit to be eaten. And when they were gone up, they viewed the land, from the desert of Sin, and going forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever. They took also of the pomegranates and of the figs of that place. And they that went to spy out the land returned after forty days, having gone round all the country: and came to Moses and Aaron and to all the assembly of the children of Israel to the desert of Pharan, which is in Cades. And speaking to them and to all the multitude, they shewed them the fruits of the land. And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey as may be known by these fruits. But it hath very strong inhabitants; and the cities are great and walled.

In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it. But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we. And they spoke ill of the land, which they had viewed.

THE PEOPLE MURMUR

XIV. 1-25; 36-45. Therefore the whole multitude crying wept that night. And all the children of Israel murmured against Moses and Aaron, saying: Would God that we had died in Egypt! And would God we may die in this vast wilderness, and that the Lord may not bring us into this land: lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt? And they said one to another: Let us appoint a captain, and let us return into Egypt.

And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel. But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments, and said to all the multitude of the children of Israel: The land which we have gone round is very good. If the Lord be favourable, he will bring us into it: and give us a land flowing with milk and honey. Be not rebellious against the Lord. And fear ye not the people of this land: for we are able to eat them up as bread. All aid is gone from them. The Lord is with us: fear ye not.

And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel. And the Lord said to Moses: How long will this people detract me? How long will they not believe me for all the signs that I have wrought before them? I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people, and the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,) may hear that thou hast killed so great a multitude as it were one man and may say: He could not bring the people into the land for which he had sworn. Therefore did he kill them in the wilderness. Let then the strength of the Lord be magnified, as thou hast sworn, saying: The Lord is patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear. Who visitest the sins of the fathers upon the children unto the third and fourth generation: forgive, I beseech thee, the sins of this people, according to

the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

And the Lord said: I have forgiven according to thy word. As I live: and the whole earth shall be filled with the glory of the Lord. But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice, shall not see the land for which I swore to their fathers, neither shall any one of them that hath detracted me behold it. My servant Caleb, who being full of another spirit hath followed me, I will bring into this land which he hath gone round. And his seed shall possess it. To morrow, remove the camp: and return into the wilderness by the way of the Red Sea.

Therefore all the men, whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught, died and were struck in the sight of the Lord. But Josue the son of Nun, and Caleb the son of Jephone lived, of all them that had gone to view the land.

And Moses spoke all these words to all the children of Israel: and the people mourned exceedingly. And, behold, rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the Lord hath spoken. For we have sinned. And Moses said to them: Why transgress you the word of the Lord, which shall not succeed prosperously with you? Go not up, for the Lord is not with you: lest you fall before your enemies.

But they being blinded went up to the top of the mountain. But the ark of the testament of the Lord and Moses departed not from the camp. And the Amalecite came down, and the Chanaanite that dwelt in the mountain: and smiting and slaying them pursued them as far as Horma.

SCHISM OF CORE, DATHAN AND ABIRON

XVI. 1-2; 16-34; 41-49. And behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, and Hon the son of Pheleth of the children of Ruben, rose up against Moses: and *with them* two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name. And Moses said to Core: Do thou and thy congregation stand apart before the Lord to morrow,

and Aaron apart. Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers. Let Aaron also hold his censer. When they had done this, Moses and Aaron standing, and had drawn up all the multitude against them to the door of the tabernacle: the glory of the Lord appeared to them all. And the Lord speaking to Moses and Aaron, said: Separate yourselves from among this congregation, that I may presently destroy them. They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all? And the Lord said to Moses: Command the whole people to separate themselves from the tents of Core and Dathan and Abiron. And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him. He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins. And when they were departed from their tents round about, Dathan and Abiron coming out stood in the entry of their pavilions with their wives and children, and all the people. And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head. If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me. But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord.

And immediately as he had made an end of speaking, the earth broke asunder under their feet. And, opening her mouth, devoured them with their tents and all their substance. And they went down alive into hell, the ground closing upon them: and they perished from among the people. But all Israel, that was standing round about, fled at the cry of them that were perishing; saying: Lest perhaps the earth swallow us up also.

The following day all the multitude of the children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord. And when there arose a sedition, and the tumult increased, Moses and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared. And the Lord said to Moses: Get you out from the midst of this multitude. This moment will I destroy them. And as they were lying on the ground, Moses

said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it: and go quickly to the people to pray for them. For already wrath is gone out from the Lord, and the plague rageth. When Aaron had done this, and had run to the midst of the multitude which the burning fire was now destroying, he offered the incense. And standing between the dead and the living, he prayed for the people: and the plague ceased. And the number of them that were slain was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core.

AARON'S ROD

XVII. 1-5; 7-11. And the Lord spoke to Moses, saying: Speak to the children of Israel, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods: and write the name of every man upon his rod. And the name of Aaron shall be for the tribe of Levi: and one rod shall contain all their families. And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee. Whomsoever of these I shall choose, his rod shall blossom.

And when Moses had laid them up before the Lord in the tabernacle of the testimony: he returned on the following day, and found that the rod of Aaron for the house of Levi, was budded: and that the buds swelling it had bloomed blossoms, which spreading the leaves, were formed into almonds. Moses therefore brought out all the rods from before the Lord to all the children of Israel. And they saw: and every one received their rods. And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel: and that their complaints may cease from me, lest they die. And Moses did as the Lord had commanded.

DEATH OF MARY

XX. 1. And the children of Israel, and all the multitude came into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

WATER FROM THE ROCK

XX. 2-13. And the people wanting water, came together against Moses and Aaron. And making a sedition, they said: Would God we had perished among our brethren before the Lord. Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die. Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be sowed: nor bringeth forth figs, nor vines, nor pomegranates: neither is there any water to drink?

And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses, saying: Take the rod, and assemble the people together, thou and Aaron thy brother: and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as he had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land, which I will give them. This is the Water of contradiction, where the children of Israel strove with words against the Lord: and he was sanctified in them.

DEATH OF AARON

XX. 22-30. And when they had removed the camp from Cades, they came to mount Hor, which is in the borders of the land of Edom, where the Lord spoke to Moses: Let Aaron, saith he, go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words, at the waters of contradic-

tion. Take Aaron and his son with him, and bring them up into mount Hor. And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar his son. Aaron shall be gathered to *his people*, and die there. Moses did as the Lord had commanded: and they went up into mount Hor before all the multitude.

ELEAZAR IS MADE HIGH PRIEST

And when he had stripped Aaron of his vestments, he vested Eleazar his son with them. And Aaron being dead in the top of the mountain, he came down with Eleazar. And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.

THE BRAZEN SERPENT

XXI. 4-9. And they marched from mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom. And the people began to be weary of their journey and labour. And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food. Wherefore the Lord sent among the people fiery serpents, which bit them and killed many of them. Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee. Pray that he may take away these serpents from us. And Moses prayed for the people.

And the Lord said to him: Make a brazen serpent, and set it up for a sign. Whosoever being struck shall look on it shall live. ¹ Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.

BALAAM'S PROPHECY

XXII. 1, 5-41. And they went forward: and encamped in the plains of Moab, *over against* where Jericho is situate beyond the Jordan. And Balac the son of Sephor, who was at that time king in Moab, sent messengers to Balaam, the son of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold, a people is come out of Egypt, that hath covered

¹ See John III. 14, 15.

the face of the earth, sitting over against me. Come therefore, and curse this people, because it is mightier than I, if by any means I may beat them and drive them out of my land. For I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed. And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands.

And when they were come to Balaam, and had told him all the words of Balac: he answered: Tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him:

What mean these men that are with thee?

He answered: Balac, the son of Sephor, king of the Moabites, hath sent to me, saying: Behold a people that is come out of Egypt, hath covered the face of the land. Come and curse them, if by any means I may fight with them and drive them away.

And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed.

And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you. The princes returning, said to Balac: Balaam would not come with us. Then he sent many more and more noble than he had sent before. Who, when they were come to Balaam, said: Thus saith Balac the son of Sephor: Delay not to come to me. For I am ready to honour thee, and will give thee whatsoever thou wilt. Come and curse this people. Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less. I pray you to stay here this night also, that I may know what the Lord will answer me once more.

God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them. Yet so, that thou do what I shall command thee.

Balaam arose in the morning, and saddling his ass went with them. And God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him. The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way, the angel stood in a narrow place between two walls, wherewith the vineyards were enclosed. And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again. And nevertheless, the angel going

on to a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him. And when the ass saw the angel standing, she fell under the feet of the rider: who being angry beat her sides more vehemently with a staff.

And the Lord opened the mouth of the ass, and she said: What have I done to thee? Why strikest thou me, lo, now this third time? Balaam answered: Because thou hast deserved it, and hast served me ill. I would I had a sword that I might kill thee.

The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? Tell me if I ever did the like thing to thee. But he said: Never. Forthwith the Lord opened the eyes of Balaam, and he saw the angel standing in the way with a drawn sword: and he worshipped him falling flat on the ground. And the angel said to him: Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me. And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived. Balaam said: I have sinned, not knowing that thou didst stand against me. And now if it displease thee that I go, I will return. The angel said: Go with these men, and see thou speak no other thing than what I shall command thee. He went therefore with the princes.

And when Balac heard it, he came forth to meet him in a town of the Moabites, that is situate in the uttermost borders of Arnon. And he said to Balaam: I sent messengers to call thee. Why didst thou not come immediately to me? Was it because I am not able to reward thy coming? He answered him: Lo, here I am: shall I have power to speak any other thing but that which God shall put in my mouth?

So they went on together, and came into a city, that was in the uttermost borders of his kingdom. And when Balac had killed oxen and sheep, he sent presents to Balaam, and to the princes that were with him. And when morning was come, he brought him to the high places of Baal: and he beheld the uttermost part of the people.

XXIII. 1-8; 11-20; 25-30. And Balaam said to Balac: Build me here seven altars: and prepare as many calves, and the same number of rams. And when he had done according to the word of Balaam, they laid together a calf and a ram upon *every* altar.

And Balaam said to Balac: Stand a while by thy burnt offering, until I go, to *see* if perhaps the Lord will meet me:

and whatsoever he shall command, I will speak to thee. And when he was gone with speed, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid on *every one* a calf and a ram. And the Lord put the word in his mouth, and said: Return to Balac, and thus shalt thou speak.

Returning, he found Balac standing by his burnt offering, with all the princes of the Moabites. And taking up his parable, he said: Balac king of the Moabites hath brought me from Aram, from the mountains of the east: Come, said he, and curse Jacob: make haste and detest Israel. How shall I curse *him*, whom God hath not cursed? By what means should I detest *him*, whom the Lord detesteth not? And Balac said to Balaam: What is this that thou dost? I sent for thee to curse my enemies: and thou contrariwise blessest them. He answered him: Can I speak any thing else but what the Lord commandeth? Balac therefore said: Come with me to another place from whence thou mayest see part of Israel, and canst not see them all. Curse them from thence. And when he had brought him to a high place, upon the top of mount Phasga, Balaam built seven altars, and laying on *every one* a calf and a ram, he said to Balac: Stand here by thy burnt offering while I go to meet *him*. And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac, and thus shalt thou say to him. Returning he found him standing by his burnt sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken? But he taking up his parable, said: Stand, O Balac, and give ear: hear, thou son of Sephor. God is not a man, that he should lie: nor as the son of man, that he should be changed. Hath he said then, and will he not do? Hath he spoken, and will he not fulfil? I was brought to bless: the blessing I am not able to hinder.

And Balac said to Balaam: Neither curse, nor bless him. And he said: Did I not tell thee, that whatsoever God should command me, that I would do? And Balac said to him: Come and I will bring thee to another place. If peradventure it please God that thou mayest curse them from thence.

And when he had brought him upon the top of mount Phogor, which looketh towards the wilderness, Balaam said to him: Build me here seven altars, and prepare as many calves, and the same number of rams. Balac did as Balaam had said: and he laid on every altar, a calf and a ram.

XXIV. 1-3; 5-7; 9-15; 17-19; 25. And when Balaam saw

that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination: but setting his face towards the desert, and lifting up his eyes, he saw Israel abiding in their tents by their tribes. And the spirit of God rushing upon him, he took up his parable and said:

How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! As woody valleys: as watered gardens near the rivers: as tabernacles which the Lord hath pitched: as cedars by the waterside. Water shall flow out of his bucket: and his seed shall be in many waters. Lying down he hath slept as a lion, and as a lioness, whom none shall dare to rouse. He that blesseth thee, shall also himself be blessed. He that curseth thee shall be reckoned accursed.

And Balac being angry against Balaam, clapped his hands together and said: I called thee to curse my enemies: and thou on the contrary hast blessed them three times. Return to thy place. I had determined indeed greatly to honour thee: but the Lord hath deprived thee of the honour designed for thee.

Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me: If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to utter any thing of my own head either good or evil: but whatsoever the Lord shall say, that I will speak? But yet going to my people, I will give thee counsel, what this people shall do to thy people in the latter days. Therefore taking up his parable, again he said: Balaam, the son of Beor, hath said:

I shall see him: but not now. I shall behold him, but not near. ¹ A STAR SHALL RISE out of Jacob, and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth. And he shall possess Idumea. The inheritance of Seir shall come to their enemies: but Israel shall do manfully. Out of Jacob shall he come that shall rule, and shall destroy the remains of the city. And Balaam rose, and returned to his place. Balac also returned the way that he came.

¹ See Matthew II. 2.

THE BOOK OF DEUTERONOMY

The title means a "Second Law": it repeats much that has already been given in the Books of Exodus and Numbers with other precepts and historical details: it contains also Moses' last words before departing this life.

DEATH OF MOSES

XXXI. 1-11; 14-16; 19-20; 22-23; 30. And Moses went, and spoke all these words to all Israel. And he said to them: I am this day a hundred and twenty years old. I can no longer go out and come in, especially as the Lord also hath said to me: Thou shalt not pass over this Jordan. The Lord thy God then will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them. And this Josue shall go over before thee, as the Lord hath spoken. And the Lord shall do to them as he did to Sehon and Og the kings of the Amorrites, and to their land: and shall destroy them. Therefore when the Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you. Do manfully and be of good heart: fear not, nor be ye dismayed at their sight. For the Lord thy God he himself is thy leader, and will not leave thee nor forsake thee. And Moses called Josue, and said to him before all Israel: Take courage, and be valiant. For thou shalt bring this people into the land which the Lord swore he would give to their fathers, and thou shalt divide it by lot. And the Lord who is your leader, he himself will be with thee: he will not leave thee, nor forsake thee. Fear not, neither be dismayed.

And Moses wrote this law, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel. And he commanded them, saying: After seven years, in the year of remission, in the feast of tabernacle: when all Israel

come together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing.

And the Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went and stood in the tabernacle of the testimony. And the Lord appeared there in the pillar of a cloud, which stood in the entry of the tabernacle. And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up will go a fornicating after strange gods in the land, to which it goeth in to dwell. There will they forsake me, and will make void the covenant, which I have made with them. Now therefore write you this canticle, and teach the children of Israel: that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the children of Israel. For I will bring them into the land, for which I swore to their fathers, that floweth with milk and honey. And when they have eaten, and are full and fat, they will turn away after strange gods, and will serve them: and will despise me, and make void my covenant.

Moses therefore wrote the canticle: and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

PART OF THE CANTICLE OF MOSES

XXXII. 1-12; 48-52. Hear, O ye heavens, the things I speak:

Let the earth give ear to the words of my mouth.

Let my doctrine gather as the rain,

Let my speech distil as the dew:

As a shower upon the herb,

And as drops upon the grass.

Because I will invoke the name of the Lord:

Give ye magnificence to our God.

The works of God are perfect,

And all his ways are judgments:

God is faithful

And without any iniquity;

He is just and right.

Is this the return thou makest to the Lord,

O foolish and senseless people?

Is not he thy father,

That hath possessed thee,

And made thee, and created thee?

Remember the days of old:

Think upon every generation.

Ask thy father,

And he will declare to thee:

Thy elders and they will tell thee.

When the Most High divided the nations,

When he separated the sons of Adam:

He appointed the bounds of people

According to the number of the children of Israel.

But the Lord's portion is his people:

Jacob the lot of his inheritance.

He found him in a desert land,

In a place of horror, and of vast wilderness.

He led him about,

And taught him:

And he kept him as the apple of his eye.

As the eagle enticing her young to fly,

And hovering over them,

He spread his wings:

And hath taken him and carried him on his shoulders.

The Lord alone was his leader:

And there was no strange god with him.

And the Lord spoke to Moses the same day, saying: Go up into this mountain Abarim (that is to say, of passages), unto mount Nebo, which is in the land of Moab over against Jericho. And see the land of Chanaan, which I will deliver to the children of Israel to possess. And die thou in the mountain. When thou art gone up into it thou shalt be gathered to thy people, as Aaron thy brother died in mount Hor, and was gathered to his people: because you trespassed against me in the midst of the children of Israel, at the waters of contradiction in Cades of the desert of Sin: and you did not sanctify me among the children of Israel. Thou shalt see the land before thee, which I will give to the children of Israel: but thou shalt not enter it.

XXXIII. 1-4; 26-29. This is the blessing, wherewith the man of God Moses blessed the children of Israel, before his death. And he said: The Lord came from Sinai, and from Seir he rose up to us. He hath appeared from mount Pharan, and with him thousands of saints. In his right hand a fiery law. He hath loved the people: all the saints

are in his hand. And they that approach to his feet, shall receive of his doctrine. Moses commanded us a law, the inheritance of the multitude of Jacob. There is no other God like the God of the rightest: he that is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither. His dwelling is above, and underneath are the everlasting arms. He shall cast out the enemy from before thee, and shall say: Be thou brought to nought. Israel shall dwell in safety, and alone. The eye of Jacob in a land of corn and wine, and the heavens shall be misty with dew. Blessed art thou, Israel: Who is like to thee, O people, that art saved by the Lord? The shield of thy help, and the sword of thy glory. Thy enemies shall deny thee, and thou shalt tread upon their necks.

XXXIV. 1-12. Then Moses went up from the plains of Moab upon mount Nebo, to the top of Phasga over against Jericho. And the Lord shewed him all the land of Galaad as far as Dan. And all Nephtali: and the land of Ephraim and Manasses: and all the land of Juda unto the furthestmost sea. And the south part, and the breadth of the plain of Jericho, the city of palm trees, as far as Segor. And the Lord said to him:

This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord. And he buried him¹ in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day. Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved. And the children of Israel mourned for him in the plains of Moab thirty days. And the days of their mourning in which they mourned for Moses were ended.

And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses. And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face: in all the signs and wonders, which he sent by him, to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land: and all the mighty hand, and great miracles, which Moses did before all Israel.

¹ *He buried him.* By the ministry of angels, and would have the place of his burial to be unknown, lest the Israelites, who were so prone to idolatry, might worship him with Divine honours.

THE BOOK OF JOSUE

Josue, son of Nun, is spoken of in Exodus as a warrior and a writer: later on he appears as the minister of Moses, as one of the spies sent to Canaan, after which mission he and Caleb are alone chosen, because of their fidelity, to enter the Promised Land. Finally Moses, at God's command, makes Josue his successor.

The Book of Josue gives us the history of the Chosen People under his rule: this covers a period of some twenty-seven years, probably from 1450-1425 B.C.

Commentators differ as to the author of this book: some assign it to Samuel, some to Esdras and many to Josue himself.

"Josue" and "Jesus" in the Hebrew are the same name and mean "Saviour." He is a type of Our Saviour, who leads us to the true Land of Promise.

JOSUE

I. 1-11; 16-18. Now it came to pass after the death of Moses the servant of the Lord, that the Lord spoke to Josue the son of Nun, the minister of Moses, and said to him: Moses my servant is dead. Arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel. I will deliver to you every place that the sole of your foot shall tread upon, as I have said to Moses. From the desert and from Libanus unto the great river Euphrates: all the land of the Hethites unto the great sea toward the going down of the sun, shall be your border. No man shall be able to resist you all the days of thy life. As I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee. Take courage, and be strong: for thou shalt divide by lot to this people the land, for which I swore to their fathers, that I would deliver it to them. Take courage therefore, and be very valiant: that thou mayst observe and do all the law, which Moses my servant hath commanded thee. Turn not from it to the

right hand or to the left, that thou mayst understand all things which thou dost. Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it. Then shalt thou direct thy way, and understand it. Behold I command thee, take courage, and be strong. Fear not and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to.

And Josue commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say: Prepare you victuals: for after the third day you shall pass over the Jordan and shall go in to possess the land, which the Lord your God will give you.

And they made answer to Josue, and said: All that thou hast commanded us we will do; and whithersoever thou shalt send us, we will go. As we obeyed Moses in all things, so will we obey thee also: only be the Lord thy God with thee, as he was with Moses. He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die: only take thou courage, and do manfully.

RAHAB

II. 1-9; 12-24. And Josue the son of Nun sent from Setim two men, to spy secretly: and said to them: Go, and view the land and the city of Jericho. They went and entered into the house of a woman that was a harlot named Rahab, and lodged with her. And it was told the king of Jericho, and was said: Behold there are men come in hither, by night, of the children of Israel, to spy the land. And the king of Jericho sent to Rahab, saying:

Bring forth the men that came to thee, and are entered into thy house: for they are spies, and are come to view all the land. And the woman taking the men, hid them, and said: I confess they came to me, but I knew not whence they were: and at the time of shutting the gate in the dark, they also went out together. I know not whither they are gone. Pursue after them quickly, and you will overtake them. But she made the men go up to the top of her house, and covered them with the stalks of flax, which was there.

Now they that were sent, pursued after them, by the way that leadeth to the fords of the Jordan: and as soon as they were gone out, the gate was presently shut. The men that were hidden were not yet asleep, when behold the woman went up to them, and said:

I know that the Lord hath given this land to you: for the dread of you is fallen upon us, and all the inhabitants of the land have lost all strength. Now therefore swear ye to me by the Lord, that as I have shewn mercy to you, so you also will shew mercy to my father's house. And give me a true token, that you will save my father and mother, my brethren and sisters, and all things that are theirs, and deliver our souls from death.

They answered her: Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will shew thee mercy and truth. Then she let them down with a cord out of a window: for her house joined close to the wall.

And she said to them: Get ye up to the mountains, lest perhaps they meet you as they return; and there lie ye hid three days, till they come back. And so you shall go on your way. And they said to her: We shall be blameless of this oath, which thou hast made us swear. If when we come into the land this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother, and brethren and all thy kindred into thy house, whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house, shall light upon our head, if any man touch them. But if thou wilt betray us, and utter this word abroad, we shall be quit of this oath which thou hast made us swear.

And she answered: As you have spoken, so be it done. And sending them on their way, she hung the scarlet cord in the window. But they went and came to the mountains, and stayed there three days till they that pursued them were returned. For having sought them through all the way, they found them not. And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue the son of Nun, and told him all that befel them, and said: The Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

THE PASSAGE OF THE JORDAN

III. 1-17. And Josue rose before daylight, and removed the camp: and they departed from Setim, and came to the Jordan: he, and all the children of Israel; and they abode

V. 10-16. And the children of Israel abode in Galgal, and they kept the phase on the fourteenth day of the month, at evening, in the plains of Jericho. And they ate on the next day unleavened bread of the corn of the land, and frumenty of the same year. And the manna ceased after they ate of the corn of the land, neither did the children of Israel use that food any more: but they ate of the corn of the present year of the land of Chanaan. And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword. And he went to him, and said: Art thou one of ours, or of our adversaries? And he answered: No: but I am prince of the host of the Lord, and now I am come. Josue fell on his face to the ground. And worshipping, said: What saith my lord to his servant? Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

FALL OF JERICHO

VI. 1-27. Now Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in. And the Lord said to Josue:

Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men. Go round about the city, all ye fighting men, once a day: so shall ye do for six days. And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets. And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground. And they shall enter in every one at the place against which they shall stand.

Then Josue the son of Nun called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord. And he said to the people: Go and compass the city, armed, marching before the ark of the Lord. And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord, and all the armed men went before the rest of the common people followed the ark. And th

PROMISED LAND

-  Districts settled by the
12 Tribes up to 1100 B.C.
 do. from 1100 to 1020 B.C.

Approximate boundary
Ascalon Gath

Sidon
 Tyre
 Hama
 Lachis
 Gaza
 Ziklag
 Beer
 Scheba
 Rechaboth
 Eglon
 Hebron
 Tekoa
 Etam
 Bezer
 Kir of Moab
 Arad
 City of Salt
 Wilderness of Judah
 Valley of Siddim
 Ascent of Acrabbim
 The Araba
 EDOMITES

Arabian

Desert

The Araba
EDOMITES

sound of the trumpets was heard on all sides. But Josue had commanded the people, saying:

You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout. So the ark of the Lord went about the city once a day, and returning into the camp, abode there. And Josue rising before day, the priests took the ark of the Lord, and seven of them seven trumpets, which are used in the jubilee. And they went before the ark of the Lord walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark. And they blew the trumpets. And they went round about the city the second day once, and returned into the camp. So they did six days.

But the seventh day, rising up early, they went about the city, as it was ordered, seven times. And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you. And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab the harlot live, with all that are with her in the house: for she hid the messengers whom we sent. But beware ye lest you touch aught of those things that are forbidden, and you be guilty of transgression: and all the camp of Israel be under sin, and be troubled. But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures. So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down. And every man went up by the place that was over against him. And they took the city. And killed all that were in it, man and woman, young and old. The oxen also and the sheep, and the asses, they slew with the edge of the sword.

But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath. And the young men went in and brought out Rahab, and her parents: her brethren also and all her goods and her kindred, and made them to stay without the camp. But they burned the city, and all things that were therein; except the gold and silver, and vessels of brass and iron, which they consecrated into the treasury of the Lord. But Josue saved Rahab the harlot and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom he had sent to

spy out Jericho. At that time, Josue made an imprecation, saying: Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his firstborn may he lay the foundation thereof, and in the last of his children set up its gates. And the Lord was with Josue, and his name was noised throughout all the land.

ACHAN'S THEFT

VII. 1-26. But the children of Israel transgressed the commandment, and took to their own use of the anathema. For Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda, took something of the anathema. And the Lord was angry against the children of Israel. And when Josue sent men from Jericho against Hai, which is beside Bethaven, on the east side of the town of Bethel, he said to them: Go up, and view the country. And they fulfilled his command, and viewed Hai.

And returning they said to him: Let not all the people go up, but let two or three thousand men go and destroy the city. Why should all the people be troubled in vain against enemies that are very few? There went up therefore three thousand fighting men: who immediately turned their backs, and were defeated by the men of the city of Hai. And there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim. And they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

But Josue rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients of Israel: and they put dust upon their heads. And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? Would God, we had stayed beyond the Jordan as we began! My Lord God, what shall I say, seeing Israel turning their backs to their enemies? The Chanaanites, and all the inhabitants of the land will hear of it, and being gathered together will surround us and cut off our name from the earth. And what wilt thou do to thy great name?

And the Lord said to Josue: Arise, why liest thou flat on the ground? Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hidden it among their goods. Neither can Israel stand before his enemies, but he shall

flee from them: because he is defiled with the anathema. I will be no more with you, till you destroy him that is guilty of this wickedness. Arise, sanctify the people, and say to them: Be ye sanctified against to morrow. For thus saith the Lord God of Israel: The anathema is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee that is defiled with this wickedness. And you shall come in the morning every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds and the kindred by its houses, and the house by the men. And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire with all his substance: because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

Josue, therefore, when he rose in the morning, made Israel to come by their tribes: and the tribe of Juda was found. Which being brought by its families, it was found to be the family of Zare. Bringing that also by the houses, he found it *to be* Zabdi. And bringing his house man by man, he found Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda. And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done. Hide it not. And Achan answered Josue, and said to him:

Indeed I have sinned against the Lord the God of Israel, and thus and thus have I done. For I saw among the spoils a scarlet garment exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles. And I coveted them, and I took them away, and hid them in the ground in the midst of my tent: and the silver I covered with the earth that I dug up.

Josue therefore sent ministers: who running to his tent, found all hidden in the same place, together with the silver. And taking them away out of the tent, they brought them to Josue, and to all the children of Israel, and threw them down before the Lord. Then Josue and all Israel with him took Achan the son of Zare, and the silver and the garments, and the golden rule, his sons also and his daughters, his oxen and asses and sheep, the tent also, and all the goods, and brought them to the valley of Achor, where Josue said:

Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire. And they gathered together upon him a great heap of stones, which remaineth until this present day. And the wrath of the Lord was turned

away from them. And the name of that place was called the Valley of Achor, until this day.

HAI IS TAKEN

VIII. 1-8; 18-19; 23-25. And the Lord said to Josue: Fear not, nor be thou dismayed. Take with thee all the multitude of fighting men: arise and go up to the town of Hai. Behold I have delivered into thy hand the king thereof, and the people, and the city, and the land. And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho, and to the king thereof: but the spoils and all the cattle you shall take for a prey to yourselves. Lay an ambush for the city behind it. And Josue arose, and all the army of the fighting men with him, to go up against Hai. And he sent thirty thousand chosen valiant men in the night, and commanded them, saying: Lay an ambush behind the city: and go not very far from it: and be ye all ready. But I and the rest of the multitude which is with me, will approach on the contrary side against the city. And when they shall come out against us, we will flee, and turn our backs, as we did before: till they pursuing us be drawn farther from the city. For they will think that we flee as before. And whilst we are fleeing, and they pursuing, you shall arise out of the ambush, and shall destroy the city. And the Lord your God will deliver it into our hands. And when you shall have taken it, set it on fire: and you shall do all things so as I have commanded.

The Lord said to Josue: Lift up the shield that is in thy hand, towards the city of Hai, for I will deliver it to thee. And when he had lifted up his shield towards the city, the ambush that lay hid, rose up immediately: and going to the city, took it and set it on fire.

And they took the king of the city of Hai alive, and brought him to Josue. So all being slain that had pursued after Israel in his flight to the wilderness, and falling by the sword in the same place, the children of Israel returned and laid waste the city. And the number of them that fell that day, both of men and women, was twelve thousand persons all of the city of Hai.

THE GABAONITES

IX. 1-9; 12-16; 22-27. Now when these things were heard of, all the kings beyond the Jordan, gathered them-

selves together, to fight against Josue and Israel with one mind, and one resolution. But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai: cunningly devising, took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sewed up again, and very old shoes, which for a show of age were clouted with patches, and old garments upon them. The loaves also, which they carried for provisions by the way, were hard, and broken into pieces. And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him: We are come from a far country, desiring to make peace with you.

And the children of Israel answered them, and said: Perhaps you dwell in the land which falls to our lot: if so, we can make no league with you. But they said to Josue: We are thy servants. Josue said to them:

Who are you? And whence came you?

They answered: From a very far country thy servants are come in the name of the Lord thy God. For we have heard the fame of his power, all the things that he did in Egypt. We are your servants, make ye a league with us. Behold, these loaves we took hot, when we set out from our houses to come to you: now they are become dry, and broken in pieces, by being exceeding old. These bottles of wine when we filled them were new: now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey are worn out, and almost consumed.

They took therefore of their victuals, and consulted not the mouth of the Lord. And Josue made peace with them, and entering into a league promised that they should not be slain: the princes also of the multitude swore to them. Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

Josue called the Gabaonites and said to them: Why would you impose upon us, saying: We dwell far off from you, whereas you are in the midst of us? Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water unto the house of my God. They answered: It was told us thy servants, that the Lord thy God had promised his servant Moses to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by the dread we had of you, and we took this counsel. And now we are in thy hand: deal with us as it seemeth good and right unto thee.

So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain. And he gave orders in that day that they should be in the service of all the people, and of the altar of the Lord, hewing wood and carrying water, until this present time, in the place which the Lord hath chosen.

THE VALLEY OF AJALON

X. 3-4; 7-15. Adonisedec, king of Jerusalem, sent to Oham, king of Hebron, and to Pharam, king of Jerimoth, and to Japhia, king of Lachis, and to Dabir, king of Eglon, saying: Come up to me, and bring help, that we may take Gabaon, because it hath gone over to Josue, and to the children of Israel.

And Josue went up from Galgal, and all the army of the warriors with him, most valiant men. And the Lord said to Josue: Fear them not: for I have delivered them into thy hands. None of them shall be able to stand against thee.

So Josue going up from Galgal all the night, came upon them suddenly. And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Beth-horon, and cut them off all the way to Azeca and Maceda. And when they were fleeing from the children of Israel, and were in the descent of Beth-horon, the Lord cast down upon them great stones from heaven as far as Azeca. And many more were killed with the hailstones than were slain by the swords of the children of Israel. Then Josue spoke to the Lord, in the day that he delivered the Amorrite in the sight of the children of Israel, and he said before them:

Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon. And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hastened not to go down the space of one day. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel. And Josue returned with all Israel into the camp of Galgal.

The remainder of the Book of Josue tells of the final battles against the kings of the north. They, like those of the south,

were defeated and slain, thirty-one kings in all we are told, "and the land rested from wars" (Josue XI. 23).

The last chapters give us the division and settlement of the land among the twelve tribes. (See map facing p. 106.)

DEATH OF JOSUE

XXIII. 1-10; 14. And when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued, and Josue being now old, and far advanced in years: Josue called for all Israel, and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years. And you see all that the Lord your God hath done to all the nations round about: how he himself hath fought for you. And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain: the Lord your God will destroy them, and take them away from before your face: and you shall possess the land as he hath promised you. Only take courage, and be careful to observe all things that are written in the book of the law of Moses. And turn not aside from them neither to the right hand nor to the left: lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them. But cleave ye unto the Lord your God: as you have done until this day. And then the Lord God will take away before your eyes nations that are great and very strong: and no man shall be able to resist you. One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised. Behold, this day I am going into the way of all the earth: and you shall know with all your mind that of all the words which the Lord promised to perform for you, not one hath failed.

XXIV. 20-31. If you leave the Lord, and serve strange gods, he will turn, and will afflict you, and will destroy you after all the good he hath done you. And the people said to Josue: No. It shall not be so as thou sayest, but we will serve the Lord. And Josue said to the people: You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: *We are witnesses.* Now therefore, said he, put away strange gods from among you: and incline your hearts to the Lord the God of Israel. And the people said to Josue: We will serve the Lord our

God: and we will be obedient to his commandments. Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem. And he wrote all these things in the volume of the law of the Lord. And he took a great stone, and set it under the oak that was in the sanctuary of the Lord. And he said to all the people: Behold, this stone shall be a testimony unto you, that it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord your God. And he sent the people away, every one to their own possession. And after these things Josue the son of Nun the servant of the Lord died being a hundred and ten years old.¹ And they buried him in the border of his possession in Thamnathsare, which is situate in mount Ephraim, on the north side of mount Gaas. And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which he had done in Israel.

¹ 1434 B.C.

THE BOOK OF JUDGES

This book gives the history of the Israelites from the death of Josue to that of Samson: it is impossible to assign exact dates to this period.

The more important Judges were: Othniel, Aod, Debbora and Barac, Gedeon, Jephthe, Abialon, Samson.

Those of whom we know less were: Samgar, Thola and Jair, Abesan, Elon, Abdon.

The Judges exercised supreme power but could not change established laws. They were guided by the declarations of the High Priest, and were raised up by God to promote the observance of religion and to defend God's people.

DEBBORA AND BARAC

IV. 1-24. And the children of Israel again did evil in the sight of the Lord after the death of Aod, and the Lord delivered them up into the hands of Jaban king of Chanaan, who reigned in Asor. And he had a general of his army named Sisara, and he dwelt in Haroseth of the Gentiles. And the children of Israel cried to the Lord, for he had nine hundred chariots set with scythes, and for twenty years had grievously oppressed them.

And there was at that time Debbora a prophetess the wife of Lapidoth, who judged the people. And she sat under a palm tree, which was called by her name, between Rama and Bethel in mount Ephraim: and the children of Israel came up to her for all judgment. And she sent and called Barac the son of Abinoem out of Cedes in Nephtali. And she said to him: The Lord God of Israel hath commanded thee: Go, and lead an army to mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephtali, and of the children of Zabulon. And I will bring unto thee in the place of the torrent Cison, Sisara the general

of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

And Barac said to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go. She said to him: I will go indeed with thee, but at this time the victory shall not be attributed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac to Cedes. And he called unto him Zabulon and Nephtali, and went up with ten thousand fighting men, having Debbora in his company.

Now Haber the Cinite had some time before departed from the rest of the Cinites his brethren the sons of Hobab, the kinsman of Moses: and had pitched his tents unto the valley which is called Sennim, and was near Cedes. And it was told Sisara, that Barac the son of Abinoem was gone up to mount Thabor. And he gathered together his nine hundred chariots armed with scythes, and all his army from Haroseth of the Gentiles to the torrent Cison.

And Debbora said to Barac: Arise, for this is the day wherein the Lord hath delivered Sisara into thy hands: Behold, he is thy leader. And Barac went down from mount Thabor, and ten thousand fighting men with him. And the Lord struck a terror into Sisara, and all his chariots, and all his multitude, with the edge of the sword, at the sight of Barac, insomuch that Sisara leaping down from off his chariot, fled away on foot. And Barac pursued after the fleeing chariots and the army unto Haroseth of the Gentiles: and all the multitude of the enemies was utterly destroyed.

But Sisara fleeing came to the tent of Jahel the wife of Haber the Cinite: for there was peace between Jabin the king of Asor, and the house of Haber the Cinite. And Jahel went forth to meet Sisara, and said to him: Come in to me, my lord, come in, fear not. He went in to her tent, and being covered by her with a cloak, said to her:

Give me, I beseech thee, a little water, for I am very thirsty. She opened a bottle of milk, and gave him to drink, and covered him. And Sisara said to her: Stand before the door of the tent, and when any shall come and inquire of thee, saying: Is there any man here? Thou shalt say: There is none.

So Jahel, Haber's wife, took a nail of the tent, and taking also a hammer, and going in softly, and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast into the ground. And so passing from deep sleep to death, he fainted away and died.

And behold Barac came pursuing after Sisara. And Jahel went out to meet him, and said to him: Come, and I will shew thee the man whom thou seekest. And when he came into her tent, he saw Sisara lying dead, and the nail fastened in his temples. So God that day humbled Jabin the king of Chanaan before the children of Israel: who grew daily stronger, and with a mighty hand overpowered Jabin king of Chanaan, till they quite destroyed him.

CANTICLE OF DEBBORA AND BARAC

V. 1-9; 31-32. In that day Debbora and Barac, son of Abinoem, sung, and said:

O you of Israel,
That have willingly offered your lives to danger,
Bless the Lord.
Hear, O ye kings,
Give ear, ye princes:
It is I, it is I,
That will sing to the Lord.
I will sing to the Lord the God of Israel.
O Lord, when thou wentest out of Seir,
And passedst by the regions of Edom:
The earth trembled,
And the heavens dropped water.
The mountains melted
Before the face of the Lord,
And Sinai before the face of the Lord
The God of Israel.
In the days of Samgar the son of Anath,
In the days of Jahel the paths rested:
And they that went by them, walked through by-ways.
The valiant men ceased, and rested in Israel
Until Debbora arose:
A mother arose in Israel.
The Lord chose new wars,
And he himself overthrew the gates of the enemies:
A shield and spear was not seen
Among forty thousand of Israel.
My heart loveth the princes of Israel.
O you that of your own good will
Offered yourselves to danger, bless the Lord.
So let all thy enemies perish, O Lord:
But let them that love thee shine,
As the sun shineth in his rising.
And the land rested for forty years.

GEDEON

VI. 1-6; 11-40. And the children of Israel again did evil in the sight of the Lord: and he delivered them into the hand of Madian seven years. And they were grievously oppressed by them. And they made themselves dens and caves in the mountains, and strong holds to resist. And when Israel had sown, Madian and Amalec, and the rest of the eastern nations came up: and pitching their tents among them, wasted all things as they were in the blade even to the entrance of Gaza. And they left nothing at all in Israel for sustenance of life, nor sheep, nor oxen, nor asses. For they and all their flocks came with their tents, and like locusts filled all places: an innumerable multitude of men, and of camels, wasting whatsoever they touched. And Israel was humbled exceedingly in the sight of Madian.

And an angel of the Lord came, and sat under an oak, that was in Ephra, and belonged to Joas the father of the family of Ezri. And when Gedeon his son was threshing and cleansing wheat by the winepress, to flee from Madian, the angel of the Lord appeared to him, and said:

The Lord is with thee, O most valiant of men.

And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: The Lord brought us out of Egypt? But now the Lord hath forsaken us, and delivered us into the hands of Madian.

And the Lord looked upon him, and said: Go in this thy strength: and thou shalt deliver Israel out of the hand of Madian. Know that I have sent thee.

He answered and said: I beseech thee, my lord, where-with shall I deliver Israel? Behold my family is the meanest in Manasses, and I am the least in my father's house.

And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man. And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me: and depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in

a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him. And the angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so, the angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves. And there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the angel of the Lord vanished out of his sight. And Gedeon seeing that it was the angel of the Lord, said: Alas, my Lord God: for I have seen the angel of the Lord face to face. And the Lord said to him: Peace be with thee. Fear not, thou shalt not die. And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day.

And when he was yet in Ephra, which is of the family of Ezri, that night the Lord said to him: Take a bullock of thy father's, and another bullock of seven years. And thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar. And thou shalt build an altar to the Lord thy God in the top of this rock, whereupon thou didst lay the sacrifice before. And thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove. Then Gedeon taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night. And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built. And they said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the son of Joas did all this. And they said to Joas: Bring out thy son hither, that he may die; because he hath destroyed the altar of Baal, and hath cut down his grove. He answered them: Are you the avengers of Baal, that you fight for him? He that is his adversary, let him die before to morrow light appear. If he be a god, let him revenge himself on him that hath cast down his altar. From that day Gedeon was called Jerobaal, because Joas had said: Let Baal revenge himself on him that hath cast down his altar. Now all Madian, and Amalec, and the eastern people were gathered together: and passing over the Jordan, camped in the valley of Jezrael. But the spirit of the Lord came upon Gedeon: and he sounded the trumpet and called together the

house of Abiezer, to follow him. And he sent messengers into all Manasses, and they also followed him: and other messengers into Aser and Zabulon and Nephtali, and they came to meet him.

And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said, I will put this fleece of wool on the floor. If there be dew on the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel. And it was so. And rising before day wringing the fleece, he filled a vessel with the dew. And he said again to God: Let not thy wrath be kindled against me if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew. And God did that night as he had requested. And it was dry on the fleece only, and there was dew on all the ground.

VII. 1-25. Then Jerobaal, who is the same as Gedeon, rising up early and all the people with him, came to the fountain that is called Harad. Now the camp of Madian was in the valley on the north side of the high hill.

And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands. Lest Israel should glory against me, and say: I was delivered by my own strength. Speak to the people, and proclaim in the hearing of all: Whosoever is fearful and timorous, let him return. So two and twenty thousand men went away from mount Galaad and returned home; and only ten thousand remained. And the Lord said to Gedeon: The people are still too many; bring them to the waters, and there I will try them. And of whom I shall say to thee: This shall go with thee, let him go. Whom I shall forbid to go, let him return. And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves. But they that shall drink bowing down their knees, shall be on the other side. And the number of them that had lapped water, casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling. And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver Madian into thy hand. But let all the rest of the people return to their place. So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents: and he with the three hundred gave himself to the battle. Now the camp of Madian was beneath him in the valley.

The same night the Lord said to him: Arise, and go down into the camp; because I have delivered them into thy hand. But if thou be afraid to go alone, let Phara thy servant go down with thee. And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies' camp. And he went down with Phara his servant into part of the camp, where was the watch of men in arms. But Madian and Amalec, and all the eastern people lay scattered in the valley, as a multitude of locusts. Their camels also were innumerable as the sand that lieth on the sea shore.

And when Gedeon was come, one told his neighbour a dream: and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth cake of barley bread rolled and came down into the camp of Madian. And when it was come to a tent it struck it, and beat it down flat to the ground. He to whom he spoke, answered: This is nothing else but the sword of Gedeon the son of Joas a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand. And when Gedeon had heard the dream, and the interpretation thereof, he adored: and returned to the camp of Israel, and said: Arise, for the Lord hath delivered the camp of Madian into our hands. And he divided the three hundred men into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers. And he said to them: What you shall see me do, do you the same. I will go into one part of the camp: and do you as I shall do. When the trumpet shall sound in my hand, do you also blow the trumpets on every side of the camp.

And Gedeon, and the three hundred men that were with him, went into part of the camp, at the beginning of the midnight watch: and the watchmen being alarmed, they began to sound their trumpets, and to clap their pitchers one against another. And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew: and they cried out: The sword of the Lord and of Gedeon: standing every man in his place round about the enemies' camp. So all the camp was troubled: and crying out and howling they fled away. And the three hundred men nevertheless persisted sounding the trumpets. And the Lord sent the sword into all the camp, and they killed one another, fleeing as far as Bethsetta, and the border of Abelmahula in Tebbath. But the men of Israel shouting from Nephtali and Aser, and

from all Manasses pursued after Madian. And Gedeon sent messengers into all mount Ephraim, saying: Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim shouted, and took the waters before them and the Jordan as far as Bethbera. And having taken two men of Madian, Oreb and Zeb: Oreb they slew in the rock of Oreb, and Zeb in the winepress of Zeb. And they pursued Madian, carrying the heads of Oreb and Zeb to Gedeon beyond the waters of Jordan.

VIII. 22-23; 28-29; 32-35. And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

And he said to them: I will not rule over you, neither shall my son rule over you: but the Lord shall rule over you.

But Madian was humbled before the children of Israel, neither could they any more lift up their heads. But the land rested for forty years, while Gedeon presided. So Jerobaal the son of Joas went, and dwelt in his own house. And Gedeon, the son of Joas, died in a good old age, and was buried in the sepulchre of his father in Ephra of the family of Ezri.

But after Gedeon was dead, the children of Israel turned again. And they made a covenant with Baal, that he should be their god. And they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about. Neither did they shew mercy to the house of Jerobaal Gedeon, according to all the good things he had done to Israel.

JEPHTE

XI. 1, 4-6; 11-16; 28-40. There was at that time Jephthe the Galaadite, a most valiant man and a warrior. In those days the children of Ammon made war against Israel. And as they pressed hard upon them, the ancients of Galaad went to fetch Jephthe out of the land of Tob to help them. And they said to him:

Come thou and be our prince, and fight against the children of Ammon. Jephthe therefore went with the princes of Galaad; and all the people made him their prince. And Jephthe spoke all his words before the Lord in Maspha. And

he sent messengers to the king of the children of Ammon, to say in his name: What hast thou to do with me, that thou art come against me, to waste my land? And he answered them: Because Israel took away my land when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan. Now therefore restore the same peaceably to me. And Jephthe again sent word by them, and commanded them to say to the king of Ammon: Thus saith Jephthe: Israel did not take away the land of Moab, nor the land of the children of Ammon. But when they came up out of Egypt, he walked through the desert to the Red Sea, and came into Cades. And the king of the children of Ammon would not hearken to the words of Jephthe, which he sent him by the messengers. Therefore the spirit of the Lord came upon Jephthe, and going round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon, he made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands, whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord. And Jephthe passed over to the children of Ammon, to fight against them: and the Lord delivered them into his hands. And he smote *them* from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter. And the children of Ammon were humbled by the children of Israel.

And when Jephthe returned into Maspha to his house, his only daughter met him with timbrels and with dances: for he had no other children. And when he saw her, he rent his garments, and said:

Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord, and I can do no other thing. And she answered him:

My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies. And she said to her father: Grant me only this which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions. And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains. And the two months being expired, she returned to her father, and he did to her as

he had vowed.¹ From thence came a fashion in Israel, and a custom has been kept: that from year to year the daughters of Israel assemble together, and lament the daughter of Jephthe the Galaadite for four days.

XIII. 1-25. And the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

SAMSON

Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren. And an angel of the Lord appeared to her, and said: Thou art barren and without children; but thou shalt conceive and bear a son, and no razor shall touch his head. For he shall be a Nazarite of God, from his infancy, and from his mother's womb: and he shall begin to deliver Israel from the hands of the Philistines. And when she was come to her husband she said to him: A man of God came to me, having the countenance of an angel, very awful. And when I asked him who he was, and whence he came, and by what name he was called, he would not tell me. But he answered thus: Behold thou shalt conceive and bear a son. The child shall be a Nazarite of God from his infancy, until the day of his death.

Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child that shall be born. And the Lord heard the prayer of Manue, and the angel of the Lord appeared again to his wife as she was sitting in the field. But Manue her husband was not with her. And when she saw the angel, she made haste and ran to her husband; and told him saying: Behold the man hath appeared to me whom I saw before.

He rose up and followed his wife: and coming to the man, said to him:

Art thou he that spoke to the woman? And he answered: I am. And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? Or from what shall he keep himself? And the angel of the Lord said to Manue: From all the things I have

¹ *Jephthe's vow.* Most modern commentators think that the sacrifice of his daughter was spiritual, which means that she remained a virgin all her life.

spoken of to thy wife, whatsoever I have commanded her, let her fulfil and observe. And Manue said to the angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

And the angel answered him: If thou press me, I will not eat of thy bread; but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the angel of the Lord. And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee? And he answered him: Why askest thou my name, which is wonderful?

Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on. And when the flame from the altar went up towards heaven, the angel of the Lord ascended also in the flame. And when Manue and his wife saw this, they fell flat on the ground. And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord. And he said to his wife: We shall certainly die, because we have seen God. And his wife answered him: If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands. Neither would he have shewed us all these things, nor have told us the things that are to come. And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him. And the spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

XIV. 1-20. Then Samson went down to Thamnatha, and seeing there a woman of the daughters of the Philistines, he came up, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife. And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me, for she hath pleased my eyes. Now his parents know not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel. Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him raging and roaring. And the spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having

nothing at all in his hand: and he would not tell this to his father and mother. And he went down and spoke to the woman that had pleased his eyes. And after some days returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion and a honeycomb. And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate. But he would not tell them, that he had taken the honey from the body of the lion. So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do.

And when the citizens of that place saw him, they brought him thirty companions to be with him. And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats. But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle that we may hear it. And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And when the seventh day came, they said to the wife of Samson: Soothe thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us? So she wept before Samson and complained, saying: Thou hatest me, and dost not love me; therefore thou wilt not expound to me the riddle which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother, and how can I tell it to thee? So she wept before him the seven days of the feast: and at length on the seventh day as she was troublesome to him, he expounded it. And she immediately told her countrymen. And they on the seventh day before the sun went down said to him: What is sweeter than honey? And what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle. And the spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away and gave to them that had declared the riddle. And being exceeding angry he went up to his father's house. But his wife took one of his friends and bridal companions for her husband.

XV. 1-20. And a while after, when the days of the

wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber as usual, her father would not suffer him, saying: I thought thou hadst hated her, and therefore I gave her to thy friend. But she hath a sister, who is younger and fairer than she: take her to wife instead of her. And Samson answered him: From this day I shall be blameless *in what I do* against the Philistines; for I will do you evils.

And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails. And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch, that the flame consumed also the vineyards and the oliveyards. Then the Philistines said: Who hath done this thing? And it was answered: Samson the son-in-law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father. But Samson said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet. And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam. Then the Philistines, going up into the land of Juda, camped in the place which afterwards was called Lechi, that is, the Jawbone, where their army was spread. And the men of the tribe of Juda said to them: Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us. Wherefore three thousand men of Juda, went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them. And they said to him:

We are come to bind thee and to deliver thee into the hands of the Philistines. And Samson said to them: Swear to me, and promise me, that you will not kill me. They said: We will not kill thee; but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam. Now when he was come to the place of the Jawbone, and the Philistines shouting went to meet him, the spirit of the Lord came strongly upon

him: and as the flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

And finding a jawbone, even the jawbone of an ass which lay there, catching it up, he slew therewith a thousand men. And he said: With the jawbone of an ass, with the jaw of the colt of asses, I have destroyed them, and have slain a thousand men. And when he had ended these words singing, he threw the jawbone out of his hand, and called the name of that place Ramathlechi, which is interpreted, The lifting up of the jawbone. And being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant; and behold I die for thirst, and shall fall into the hands of the uncircumcised. Then the Lord opened a great tooth in the jaw of the ass, and waters issued out of it. And when he had drank them he refreshed his spirit, and recovered his strength. Therefore the name of that place was called, The Spring of him that invoked from the jawbone, until this present day. And he judged Israel in the days of the Philistines twenty years.

DALILA

XVI. 2-31. When the Philistines had heard, and it was noised about among them, that Samson was come into the city, they surrounded him, setting guards at the gate of the city, and watching there all the night in silence, that in the morning they might kill him as he went out. But Samson slept till midnight: and then rising he took both the doors of the gate, with the posts thereof, and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron. After this he loved a woman, who dwelt in the valley of Sorec: and she was called Dalila. And the princes of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him. Which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver. And Dalila said to Samson: Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is where-with, if thou wert bound, thou couldst not break loose. And Samson answered her: If I shall be bound with seven cords made of sinews not yet dry, but still moist, I shall be weak like other men. And the princes of the Philistines

brought unto her seven cords, such as he spoke of, with which she bound him; men lying privately in wait with her, and in the chamber expecting the event of the thing. And she cried out to him: The Philistines are upon thee, Samson. And he broke the bands, as a man would break a thread of tow twined with spittle, when it smelleth the fire. So it was not known wherein his strength lay. And Dalila said to him: Behold thou hast mocked me, and hast told me a false thing: but now at least tell me wherewith thou mayest be bound. And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak and like other men. Dalila bound him again with these, and cried out: The Philistines are upon thee, Samson, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs. And Dalila said to him again: How long dost thou deceive me, and tell me lies? Shew me wherewith thou mayest be bound. And Samson answered her: If thou plattest the seven locks of my head with a lace, and tying them round about a nail fastenest it in the ground, I shall be weak. And when Dalila had done this, she said to him: The Philistines are upon thee, Samson. And awaking out of his sleep, he drew out the nail with the hairs and the lace. And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy great strength lieth. And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even until death. Then opening the truth of the thing, he said to her: The razor hath never come upon my head; for I am a Nazarite, that is to say, consecrated to God from my mother's womb. If my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men. Then seeing that he had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up taking with them the money which they had promised. But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber, and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him. And she said:

The Philistines are upon thee, Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him. Then the Philistines seized upon him, and forth-

with pulled out his eyes; and led him bound in chains to Gaza; and shutting him up in prison made him grind. And now his hair began to grow again. And the princes of the Philistines assembled together, to offer great sacrifices to Dagon their god, and to make merry, saying: Our god hath delivered our enemy Samson into our hands. And the people also seeing this, praised their god, and said the same: Our god hath delivered our adversary into our hands, him that destroyed our country and killed very many. And rejoicing in their feasts, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them.

And being brought out of prison, he played before them, and they made him stand between two pillars. And he said to the lad that guided his steps: Suffer me to touch the pillars which support the whole house; and let me lean upon them, and rest a little. Now the house was full of men and women, and all the princes of the Philistines were there. Moreover about three thousand persons of both sexes from the roof and the higher part of the house, were beholding Samson's play. But he called upon the Lord, saying:

O Lord God, remember me, and restore to me now my former strength, O my God, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge. And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left, he said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude that was there. And he killed many more at his death, than he had killed before in his life.¹ And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol in the buryingplace of his father Manue. And he judged Israel twenty years.

¹ *Let me die.* Literally, *let my soul die.* Samson did not sin on this occasion, though he was indirectly the cause of his own death. Because he was moved to what he did, by a particular inspiration of God, who also concurred with him by a miracle, in restoring his strength upon the spot, in consequence of his prayer. Samson, by dying in this manner, was a figure of Christ, who by His death overcame all His enemies.

THE BOOK OF RUTH

This little book is thought to have been written by Samuel. Ruth is a type of constancy and fidelity: she and Booz were the parents of Obed, the father of Isai (Jesse), the father of David:¹ Ruth, therefore, was one of those from whom Christ descended.

The date is uncertain: the events narrated took place in the days of one of the Judges.

NOEMI

I. 1-22. In the days of one of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to sojourn in the land of Moab with his wife and his two sons. He was named Elimelech, and his wife, Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there. And Elimelech the husband of Noemi died: and she remained with her sons. And they took wives of the women of Moab, of which one was called Orpha, and the other Ruth. And they dwelt there ten years. And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having lost both her sons and her husband. And she arose to go from the land of Moab to her own country with both her daughters-in-law: for she had heard that the Lord had looked upon his people, and had given them food.

¹ Elimelech *m.* Noemi

Orpha *m.* Mahalon

Chelion *m.* Ruth *m.* Booz

Obed

Jesse

David

Wherefore she went forth out of the place of her sojournment, with both her daughters-in-law: and being now in the way to return into the land of Juda, she said to them:

Go ye home to your mothers. The Lord deal mercifully with you, as you have dealt with the dead and with me. May he grant you to find rest in the houses of the husbands which you shall take. And she kissed them. And they lifted up their voice and began to weep, and to say: We will go on with thee to thy people. But she answered them:

Return, my daughters. Why come ye with me? Return again, my daughters, and go your ways: for I am now spent with age. Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the Lord is gone out against me. And they lifted up their voice, and began to weep again. Orpha kissed her mother-in-law and returned: Ruth stuck close to her mother-in-law. And Noemi said to her: Behold thy kinswoman is returned to her people, and to her gods, go thou with her. She answered:

Be not against me, to desire that I should leave thee and depart. For whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people *shall be* my people, and thy God my God. The land that shall receive thee dying, in the same will I die: and there will I be buried. The Lord do so and so to me, and add more also, if aught but death part me and thee.

Then Noemi, seeing that Ruth was steadfastly determined to go with her, would not be against it, nor persuade her any more to return to her friends. So they went together and came to Bethlehem. And when they were come into the city, the report was quickly spread among all; and the women said: This is that Noemi. But she said to them: Call me not Noemi (that is, beautiful), but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterness. I went out full, and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled and the Almighty hath afflicted? So Noemi came with Ruth the Moabitess her daughter-in-law, from the land of her sojournment: and returned into Bethlehem, in the beginning of the barley harvest.

BOOZ

II. 1-23. Now her husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz. And

Ruth the Moabitess said to her mother-in-law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find grace with a householder that will be favourable to me. And she answered her: Go, my daughter. She went therefore and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech. And, behold, he came out of Bethlehem, and said to the reapers: The Lord be with you. And they answered him: The Lord bless thee. And Booz said to the young man that was set over the reapers: Whose maid is this? And he answered him: This is the Moabitess who came with Noemi, from the land of Moab: and she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

And Booz said to Ruth: Hear me, daughter, do not go to glean in any other field: and do not depart from this place: but keep with my maids: and follow where they reap. For I have charged my young men, not to molest thee. And if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink. She fell on her face and worshipping upon the ground, said to him: Whence cometh this to me, that I should find grace before thy eyes, and that thou shouldst vouchsafe to take notice of me a woman of another country? And he answered her: All hath been told me, that thou hast done to thy mother-in-law after the death of thy husband; and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore. The Lord render unto thee for thy work: and mayest thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled. And she said: I have found grace in thy eyes, my lord, who hast comforted me and hast spoken to the heart of thy handmaid, who am not like to one of thy maids. And Booz said to her: At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.

So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings. And she arose from thence, to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not. And let fall some of your handfuls of purpose, and leave them, that she may gather them without shame: and let no man rebuke

her when she gathereth them. She gleaned therefore in the field till evening. And beating out with a rod and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels: which she took up and returned into the city, and shewed it to her mother-in-law. Moreover she brought out, and gave her of the remains of her meat, wherewith she had been filled. And her mother-in-law said to her: Where hast thou gleaned to day, and where hast thou wrought? Blessed be he that hath had pity on thee. And she told her with whom she had wrought. And she told the man's name, that he was called Booz.

And Noemi answered her: Blessed be he of the Lord; because the same kindness which he shewed to the living, he hath kept also to the dead. And again she said: The man is our kinsman. And Ruth said: He also charged me, that I should keep close to his reapers, till all the corn should be reaped. And her mother-in-law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee. So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

III. 10-12. And after some days, Booz said to Ruth: Blessed art thou of the Lord, my daughter, and thy latter kindness has surpassed the former; because thou hast not followed young men either poor or rich. Fear not therefore, but whatsoever thou shalt say to me I will do to thee. For all the people that dwell within the gates of my city, know that thou art a virtuous woman. Neither do I deny myself to be near of kin, but there is another nearer than I.

IV. 1-11; 13-17. Then Booz went up to the gate, and sat there. And when he had seen the kinsman going by, of whom he had spoken before, he said to him, calling him by his name: Turn aside for a little while, and sit down here. He turned aside, and sat down. And Booz taking ten men of the ancients of the city, said to them: Sit ye down here. They sat down, and he spoke to the kinsman: Noemi, who is returned from the country of Moab, will sell a parcel of land that belonged to our brother Elimelech. I would have thee to understand this, and would tell thee before all that sit *here*, and before the ancients of my people. If thou wilt take possession of it by the right of kindred: buy it and possess it. But if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art first, and me, who am second. But he answered: I will buy the

field. And Booz said to him: When thou shalt buy the field at the woman's hand, thou must take also Ruth the Moabitess, who was the wife of the deceased: to raise up the name of thy kinsman in his inheritance. He answered: I yield up my right of next akin; for I must not cut off the posterity of my own family. Do thou make use of my privilege, which I profess I do willingly forego.

Now this in former times was the manner in Israel between kinsmen, that if at any time one yielded his right to another: that the grant might be sure, the man put off his shoe, and gave it to his neighbour. This was a testimony of cession of right in Israel. So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot. And he said to the ancients and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi. And have taken to wife Ruth the Moabitess, the wife of Mahalon, to raise up the name of the deceased in his inheritance lest his name be cut off, from among his family and his brethren and his people. You, I say, are witnesses of this thing. Then all the people that were in the gate, and the ancients answered: We are witnesses. The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem.

Booz therefore took Ruth, and married her: and the Lord gave her to conceive and bear a son. And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor, that his name should be preserved in Israel. And thou shouldst have one to comfort thy soul, and cherish thy old age. For he is born of thy daughter-in-law: who loveth thee: and is much better to thee, than if thou hadst seven sons. And Noemi taking the child laid it in her bosom, and she carried it, and was a nurse unto it. And the women her neighbours, congratulating with her and saving: There is a son born to Noemi: and they have called his name Obed. He is the father of Isai, the father of David.

THE BOOKS OF KINGS

In the Hebrew Text the first and second Books of Kings are known as the Books of Samuel and the third and fourth as the Books of Kings.

The four books cover a period of some 538 years, viz., from 1100 B.C. (approximately) to 562. These years are divided as follows:

I Book of Kings: from 1100-1055 B.C. (Samuel, Saul and David).

II Book of Kings: from 1055-1014 B.C. (David only).

III Book of Kings: from 1014-889 B.C. (Solomon and his first four successors).

IV Book of Kings: from 889-562 B.C. (the remaining Kings of Juda and Israel).

"The underlying note of the four books is that, however unfaithful man may be, yet God always remains faithful to His promises."

Note the following steps:

- (1) The rejection of the Theocracy.
- (2) The institution of the people's King.
- (3) This King's failure.
- (4) The institution of the King "after God's own heart."
- (5) The Divine promise of perpetuity to his race, a promise dependent on the people's fidelity.¹

THE FIRST BOOK OF SAMUEL

OTHERWISE CALLED THE
FIRST BOOK OF KINGS

BIRTH OF SAMUEL

I. 1-28. There was a man of Ramathaimsophim, of mount Ephraim, and his name was Elcana, the son of Jeroham, and he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children: but Anna had no children. And this man went up out of his city upon the appointed days, to adore and

¹ See "Catholic Students' 'Aids' to the Bible," by Hugh Pope, O.P., S.T.M.

to offer sacrifice to the Lord of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord.

Now the day came, and Elcana offered sacrifice, and gave to Phenenna his wife, and to all her sons and daughters, portions. But to Anna he gave one portion with sorrow, because he loved Anna. Her rival also afflicted her, and troubled her exceedingly, and thus she did every year, when the time returned that they went up to the temple of the Lord; and thus she provoked her. But Anna wept, and did not eat. Then Elcana her husband said to her:

Anna, why weepest thou? And why dost thou not eat? And why dost thou afflict thy heart? Am not I better to thee than ten children? So Anna arose after she had eaten and drunk in Silo. And, Heli the priest sitting upon a stool before the door of the temple of the Lord, as Anna had her heart full of grief, she prayed to the Lord, shedding many tears. And she made a vow, saying: O Lord of hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man child: I will give him to the Lord all the days of his life, and no razor shall come upon his head.

And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth. Now Anna spoke in her heart, and only her lips moved: but her voice was not heard at all. Heli therefore thought her to be drunk, and said to her: How long wilt thou be drunk? Digest a little the wine, of which thou hast taken too much. Anna answering, said: Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord. Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now. Then Heli said to her: Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of him. And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed. And they rose in the morning, and worshipped before the Lord: and they returned, and came into their house at Ramatha. And Elcana knew Anna his wife: and the Lord remembered her.

And it came to pass when the time was come about, Anna conceived and bore a son, and called his name

Samuel:¹ because she had asked him of the Lord. And Elcana her husband went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow. But Anna went not up. For she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there. And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young. And they immolated a calf, and offered the child to Heli. And Anna said:

I beseech thee, my lord, as thy soul liveth, my lord: I am that woman who stood before thee here praying to the Lord. For this child did I pray, and the Lord hath granted me my petition, which I asked of him. Therefore I also have lent him to the Lord. All the days of his life he shall be lent to the Lord. And they adored the Lord there. And Anna prayed, and said:²

CANTICLE OF ANNA

II. 1-13. My heart hath rejoiced in the Lord,
 And my horn is exalted in my God:
 My mouth is enlarged over my enemies,
 Because I have joyed in thy salvation.
 There is none holy as the Lord is:
 For there is no other beside thee,
 And there is none strong like our God.
 Do not multiply to speak lofty things, boasting:
 Let old matters depart from your mouth.
 For the Lord is a God of all knowledge,
 And to him are thoughts prepared.
 The bow of the mighty is overcome:
 And the weak are girt with strength.
 They that were full before
 Have hired out themselves for bread:
 And the hungry are filled;
 So that the barren hath borne many:
 And she that had many children is weakened.

¹ *Samuel.* This name means *asked of God.*

² Compare this canticle with Our Lady's "Magnificat" (Luke I. 46-55).

The Lord killeth and maketh alive:
He bringeth down to hell
And bringeth back again.

The Lord maketh poor and maketh rich:
He humbleth and he exalteth.

He raiseth up the needy from the dust,
And lifteth up the poor from the dunghill:
That he may sit with princes,
And hold the throne of glory.

For the poles of the earth are the Lord's,
And upon them he hath set the world.

He will keep the feet of his saints,
And the wicked shall be silent in darkness:
Because no man shall prevail by his own strength.

The adversaries of the Lord shall fear him:
And upon them shall he thunder in the heavens.

The Lord shall judge the ends of the earth;
And he shall give empire to his king,
And shall exalt the horn of his Christ.

And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest. Now the sons of Heli were children of Belial, not knowing the Lord, nor the office of the priests to the people.

HELI

II. 18-20, 23, 24, 27, 30, 34-35. But Samuel ministered before the face of the Lord: being a child girded with a linen ephod. And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband, to offer the solemn sacrifice. And Heli blessed Elcana and his wife. And the child Samuel became great before the Lord. Now Heli was very old, and he heard all that his sons did to all Israel: and he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people? Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress. And there came a man of God to Heli, and said to him:

Thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father should minister in my sight, for ever. But now saith the Lord: Far be this from me. But whosoever shall glorify me, him will I glorify; but they that despise me, shall be despised. And

this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: In one day they shall both of them die. And I will raise me up a faithful priest, who shall do according to my heart, and my soul.

SAMUEL'S CALL

III. 1-21. Now the child Samuel ministered to the Lord before Heli. And the word of the Lord was precious in those days: there was no manifest vision. And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see: before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was. And the Lord called Samuel. And he answered: Here am I. And he ran to Heli and said: Here am I; for thou didst call me. He said: I did not call. Go back and sleep. And he went and slept. And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I; for thou calledst me. He answered: I did not call thee, my son. Return and sleep. Now Samuel did not yet know the Lord; neither had the word of the Lord been revealed to him. And the Lord called Samuel again the third time. And he arose up and went to Heli. And said: Here am I; for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep. And if he shall call thee any more, thou shalt say: Speak, Lord, for thy servant heareth. So Samuel went and slept in his place. And the Lord came and stood. And he called, as he had called the other times: Samuel, Samuel. And Samuel said: Speak, Lord, for thy servant heareth. And the Lord said to Samuel:

Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle. In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end. For I have foretold unto him, that I will judge his house for ever, for iniquity; because he knew that his sons did wickedly, and did not chastise them. Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever.

And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli. Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I. And he asked

him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee. So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord. Let him do what is good in his sight.

And Samuel grew, and the Lord was with him: and not one of his words fell to the ground. And all Israel from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord. And the Lord again appeared in Silo; for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

THE ARK IS TAKEN BY THE PHILISTINES

IV. 1-22. And it came to pass in those days, that the Philistines gathered themselves together to fight: and Israel turned their backs to the Philistines. And there was slain in that fight here and there in the fields about four thousand men. And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo: and let it come in the midst of us, that it may save us from the hand of our enemies. So the people sent to Silo; and they brought from thence the ark of the covenant of the Lord of hosts sitting upon the cherubims. And the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God. And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again. And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, saying: God is come into the camp. And sighing, they said: Woe to us: for there was no such great joy yesterday and the day before. Woe to us. Who shall deliver us from the hand of these high gods? These are the gods that struck Egypt with all the plagues in the desert. Take courage and behave like men, ye Philistines: lest you come to be servants to the Hebrews, as they have served you. Take courage and fight. So the Philistines fought; and Israel was overthrown; and every

man fled to his own dwelling. And there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen.

And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain. And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust. And when he was come, Heli sat upon a stool over against the way watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out. And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli. Now Heli was ninety and eight years old; and his eyes were dim, and he could not see. And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son? And he that brought the news answered, and said: Israel has fled before the Philistines; and there has been a great slaughter of the people. Moreover thy two sons, Ophni and Phinees, are dead. And the ark of God is taken. And when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck, and died. For he was an old man, and far advanced in years. And he judged Israel forty years.

And his daughter-in-law the wife of Phinees, was upon the point of death: they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them. And she called the child Ichabod, saying: The glory is gone from Israel, because the ark of God was taken, and for her father-in-law, and her husband: and she said: The glory is departed from Israel, because the ark of God was taken.

V. 2-6. And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon. And when the Azotians arose early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord. And they took Dagon, and set him again in his place. And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord. And the head of Dagon, and both the palms of his hands were cut off upon the threshold: and only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple tread on the threshold of Dagon in Azotus unto this day. And the hand of the Lord was heavy upon the

Azotians, and he destroyed them, and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice; and there was the confusion of a great mortality in the city.

VI. 1-3; 7-13; 19-21. Now the ark of God was in the land of the Philistines seven months. And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of the Lord? Tell us how we are to send it back to its place? And they said: If you send back the ark of the God of Israel, send it not away empty; but render unto him what you owe for sin. And then you shall be healed; and you shall know why his hand departeth not from you. Now therefore take and make a new cart. And two kine that have calved, on which there hath come no yoke, tie to the cart; and shut up their calves at home. And you shall take the ark of the Lord, and lay it on the cart. And the vessels of gold, which you have paid him for sin, you shall put into a little box, at the side thereof. And send it away that it may go. And you shall look: and if it go up by the way of his own coasts towards Bethsames, then he hath done us this great evil. But if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

They did therefore in this manner: and the kine took the straight way that leadeth to Bethsames; and they went along the way, lowing as they went; and turned not aside neither to the right hand nor to the left. Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes they saw the ark, and rejoiced to see it. And the cart came into the field of Josue a Bethsamite, and stood there. But the Lord slew of the men of Bethsames, because they had seen the ark of the Lord: and he slew of the people seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter. And the men of Bethsames said: Who shall be able to stand before the Lord this holy God? And to whom shall he go up from us? And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord. Come ye down and fetch it up to you.

VII. 1-3; 7-13; 15. And the men of Cariathiarim came and fetched up the ark of the Lord and carried it into the house of Abinadab in Gabaa. And they sanctified Eleazar his son, to keep the ark of the Lord. And it came to pass, that from the day the ark of the Lord abode in Cariathiarim days

were multiplied (for it was now the twentieth year), and all the house of Israel rested following the Lord. And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth. And prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hands of the Philistines. And the Philistines heard that the children of Israel were gathered together to Masphath; and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines. And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel. And the Lord heard him. And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel. And Samuel took a stone, and laid it between Masphath and Sen: and he called the place, the Stone of Help. And he said: Thus far the Lord hath helped us. And the Philistines were humbled, and they did not come any more into the borders of Israel. And the hand of the Lord was against the Philistines, all the days of Samuel.

And Samuel judged Israel all the days of his life.

THE PEOPLE DESIRE A KING

VIII. 1, 3-7; 9-11; 14-15; 17-22. And it came to pass when Samuel was old, that he appointed his sons to be judges over Israel. And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment.

Then all the ancients of Israel being assembled, came to Samuel to Ramatha. And they said to him: Behold thou art old, and thy sons walk not in thy ways. Make us a king, to judge us, as all nations have. And the word was displeasing in the eyes of Samuel, that they should say: Give us a king, to judge us. And Samuel prayed to the Lord.

And the Lord said to Samuel: Hearken to the voice of the people in all that they say to thee. For they have not

rejected thee, but me, that I should not reign over them. Now therefore hearken to their voice: but yet testify to them, and foretell them the right of the king, that shall reign over them. Then Samuel told all the words of the Lord to the people that had desired a king of him, and said: This will be the right of the king, that shall reign over you. He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen to run before his chariots. And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants. Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give his eunuchs and servants. Your flocks also he will tithe, and you shall be his servants. And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king. But the people would not hear the voice of Samuel, and they said: Nay: but there shall be a king over us. And we also will be like all nations: and our king shall judge us, and go out before us, and fight our battles for us. And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord. And the Lord said to Samuel: Harken to their voice, and make them a king. And Samuel said to the men of Israel: Let every man go to his city.

SAUL MEETS SAMUEL

IX. 1-6; 10-20; 25-27. Now there was a man of Benjamin whose name was Cis, the son of Abiel, valiant and strong. And he had a son whose name was Saul, a choice and goodly man. And there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

And the asses of Cis, Saul's father, were lost. And Cis said to his son Saul: Take one of the servants with thee; and arise. Go, and seek the asses. And when they had passed through mount Ephraim, and through the land of Salisa, and had not found them, they passed also through the land of Salim; and they were not there: and through the land of Jemini, and found them not. And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us. And he said to him: Behold there is a man of God in this city, a

famous man; all that he saith, cometh certainly to pass. Now therefore let us go thither; perhaps he may tell us of our way, for which we are come.

And Saul said to his servant: Thy word is very good. Come, let us go. And they went into the city, where the man of God was. And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here?¹ They answered and said to them: He is. Behold he is before you; make haste now. For he came to day into the city; for there is a sacrifice of the people to day in the high place.²

And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place. Now the Lord had revealed to the ear of Samuel the day before Saul came, saying: To morrow about this same hour I will send thee a man of the land of Benjamin. And thou shalt anoint him to be ruler over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked down upon my people, because their cry is come to me. And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee. This man shall reign over my people.

And Saul came to Samuel in the midst of the gate and said: Tell me, I pray thee, where is the house of the seer? And Samuel answered Saul, saying: I am the seer. Go up before me to the high place, that you may eat with me to day; and I will let thee go in the morning. And tell thee all that is in thy heart. And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house?

And they went down from the high place into the town.

¹ *A seer.* Because of his *seeing* by Divine light hidden things and things to come.

² *A sacrifice.* The Law did not allow of sacrifices in any other place, but at the tabernacles, or temple, in which the ark of the covenant was kept; but Samuel, by Divine dispensation, offered sacrifices in other places. For which dispensation this reason may be alleged, that the house of God in Silo, having lost the ark, was now cast off; as a figure of the reprobation of the Jews (Psalm LXXVII. 60, 67). And in Cariathiarim where the ark was, there was neither tabernacle, nor altar.—*The high place* (*Excelsum*). The *excelsa*, or *high places*, so often mentioned in Scripture, were places of worship, in which were altars for sacrifice.

And he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house; and he slept. And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose. And they went out both of them: to wit, he and Samuel. And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on. But stand thou still a while, that I may tell thee the word of the Lord.

SAUL IS ANOINTED KING

X. 1-12; 20-24. And Samuel took a little vial of oil; and poured it upon his head; and kissed him; and said: Behold, the Lord hath anointed thee to be prince over his inheritance: and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince. When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south. And they shall say to thee: The asses are found which thou wentest to seek; and thy father thinking no more of the asses is concerned for you, and saith: What shall I do for my son? And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine. And they will salute thee, and will give thee two loaves. And thou shalt take them at their hand. After that thou shalt come to the hill of God, where the garrison of the Philistines is. And when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery and a timbrel, and a pipe, and a harp before them; and they shall be prophesying. And the spirit of the Lord shall come upon thee. And thou shalt prophesy with them, and shalt be changed into another man. When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee. And thou shalt go down before me to Galgal (for I will come down to thee), that thou mayest offer an oblation, and sacrifice, victims of peace. Seven days shalt thou wait, till I come to thee: and I will shew thee what thou art to do.

So when he had turned his back to go from Samuel, God gave unto him another heart: and all these things came to pass that day. And they came to the foresaid hill, and behold a company of prophets met him. And the spirit of the Lord came upon him, and he prophesied in the midst of them. And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? *Is Saul also among the prophets?* And one answered another, saying: And who is their father? Therefore it became a proverb: *Is Saul also among the prophets?*

And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin. And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri: and it came to Saul the son of Cis. They sought him therefore and he was not found. And after this they consulted the Lord whether he would come thither. And the Lord answered: Behold he is hidden at home. And they ran and fetched him thence. And he stood in the midst of the people; and he was higher than any of the people from the shoulders and upward. And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king.

THE PEOPLE HAVE SINNED IN ASKING FOR A KING

XII. 1-6; 16-25. And Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you. And now the king goeth before you. But I am old and greyheaded; and my sons are with you. Having then conversed with you from my youth unto this day, behold here I am. Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: If I have wronged any man: if I have oppressed any man: if I have taken a bribe at any man's hand. And I will despise it this day, and will restore it to you. And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand. And he said to them: The Lord is witness against you; and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness. And Samuel said to the people:

Now then stand, and see this great thing which the Lord will do in your sight. Is it not wheat harvest to day?¹ I will call upon the Lord, and he shall send thunder and rain. And you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you. And Samuel cried unto the Lord: and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die; for we have added to all our sins this evil, to ask for a king. And Samuel said to the people: Fear not. You have done all this evil: but yet depart not from following the Lord; but serve the Lord with all your heart. And turn not aside after vain things which shall never profit you, nor deliver you, because they are vain. And the Lord will not forsake his people for his great name's sake: because the Lord hath sworn to make you his people. And far from me be this sin against the Lord, that I should cease to pray for you. And I will teach you the good and right way. Therefore fear the Lord, and serve him in truth and with your whole heart: for you have seen the great works which he hath done among you. But if you will still do wickedly: both you and your king shall perish together.

SAUL OFFERS SACRIFICE

XIII. 1, 3-5; 7-14. Saul was a child of one year² when he began to reign, and he reigned two years over Israel. And Jonathan³ smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over all the land, saying: Let the Hebrews hear. And all Israel heard this report: Saul hath smitten the garrison of the Philistines. And Israel took courage against the Philistines. And the people were called together after Saul to Galgal. The Philistines also were assembled to fight against Israel. And when Saul was yet in Galgal, all the people that followed him were greatly afraid. And he waited seven days according to the appointment of Samuel; and Samuel came not to Galgal. And the people slept away from him.

¹ *Wheat harvest.* At which time of the year, it never thunders or rains in those countries.

² *Of one year.* That is, he was good and like an innocent child, and for two years continued in that innocency.

³ Jonathan was the son of Saul.

Then Saul said: Bring me the holocaust, and the peace offerings. And he offered the holocaust. And when he had made an end of offering the holocaust, behold Samuel came: and Saul went forth to meet him and salute him. And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas, I said: Now will the Philistines come down upon me to Galgal; and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust. And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever. But thy kingdom shall not continue. The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

SAUL SPARES AGAG

XV. 1-35. And Samuel said to Saul: The Lord sent me to anoint thee king over his people Israel: now therefore hearken thou unto the voice of the Lord. Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel: how he opposed them in the way when they came up out of Egypt. Now therefore go, and smite Amalec, and utterly destroy all that he hath. Spare him not, nor covet any thing that is his: but slay both man and woman, child and suckling, ox and sheep, camel and ass.

So Saul commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the men of Juda. And when Saul was come to the city of Amalec, he laid ambushes in the torrent. And Saul said to the Cinite: Go, depart and get ye down from Amalec; lest I destroy thee with him. For thou hast shewn kindness to all the children of Israel, when they came up out of Egypt. And the Cinite departed from the midst of Amalec. And Saul smote Amalec from Hevila, until thou comest to Sur, which is over against Egypt. And he took Agag the king of Amalec alive: but all the common people he slew with the edge of the sword. And Saul and the people spared Agag and the best of the flocks of sheep and of the herds, and the garments and the rams, and all that was beautiful,

and would not destroy them: but every thing that was vile and good for nothing, that they destroyed.

And the word of the Lord came to Samuel, saying: It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all night. And when Samuel rose early, to go to Saul in the morning, it was told Samuel, that Saul was come to Carmel, and had erected for himself a triumphant arch: and returning had passed on, and gone down to Galgal. And Samuel came to Saul; and Saul was offering a holocaust to the Lord out of the choicest of the spoils which he had brought from Amalec. And when Samuel was come to Saul, Saul said to him: Blessed be thou of the Lord. I have fulfilled the word of the Lord. And Samuel said: What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear? And Saul said: They have brought them from Amalec. For the people spared the best of the sheep and of the herds that they might be sacrificed to the Lord thy God; but the rest we have slain. And Samuel said to Saul: Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him: Speak. And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee to be king over Israel. And the Lord sent thee on the way, and said: Go, and kill the sinners of Amalec; and thou shalt fight against them until thou hast utterly destroyed them. Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord?

And Saul said to Samuel: Yea, I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag the king of Amalec, and Amalec I have slain. But the people took of the spoils sheep and oxen, *as* the firstfruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams; because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath *also* rejected thee from being king.

And Saul said to Samuel: I have sinned because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice. But now bear, I beseech thee, my sin: and return with me, that I may adore the Lord.

And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent. And Samuel said to him: The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour who is better than thee. But the triumph in Israel will not spare, and will not be moved to repentance: for he is not a man that he should repent.

Then he said: I have sinned. Yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God. So Samuel turned again after Saul: and Saul adored the Lord. And Samuel said: Bring hither to me Agag the king of Amalec. And Agag was presented to him, very fat, and trembling. And Agag said: Doth bitter death separate in this manner? And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal. And Samuel departed to Ramatha: but Saul went up to his house in Gabaa. And Samuel saw Saul no more till the day of his death: nevertheless Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

SAMUEL ANOINTS DAVID

XVI. 1-23. And the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? Fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite: for I have provided me a king among his sons. And Samuel said: How shall I go, for Saul will hear of it, and he will kill me? And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord. And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do: and thou shalt anoint him whom I shall shew to thee. Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither

peaceable? And he said: *It is peaceable.* I am come to offer sacrifice to the Lord: be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice. And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him? And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him. Nor do I judge according to the look of man: for man seeth those things that appear; but the Lord beholdeth the heart. And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this. And Isai brought Samma, and he said of him: Neither hath the Lord chosen this. Isai therefore brought his seven sons before Samuel. And Samuel said to Isai: The Lord hath not chosen any one of these. And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him, for we will not sit down till he come hither. He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

SAUL TORMENTED BY AN EVIL SPIRIT

But the spirit of the Lord departed from Saul; and an evil spirit from the Lord troubled him. And the servants of Saul said to him: Behold *now* an evil spirit from God troubleth thee.¹ Let our lord give orders, and thy servants who are before thee will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayest bear it more easily. And Saul said to his servants: Provide me then some man that can play well, and bring him to me. And one of the servants answering, said: Behold I have seen a son of Isai the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person. And the Lord is with him. Then Saul sent messengers to Isai, saying: Send me David thy son, who is in the pastures. And Isai took an

¹ *From the Lord.* An evil spirit, by Divine permission, and for his punishment, either possessed or obsessed him.

ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David his son to Saul. And David came to Saul, and stood before him: and he loved him exceedingly, and made him his armourbearer. And Saul sent to Isai, saying: Let David stand before me; for he hath found favour in my sight. So whosoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand: and Saul was refreshed, and was better, for the evil spirit departed from him.

DAVID AND GOLIATH

XVII. 1-11; 34-52. Now the Philistines gathering together their troops to battle, assembled at Socho of Juda, and camped between Socho and Azeca in the borders of Dommim. And Saul and the children of Israel being gathered together came to the valley of Terebinth: and they set the army in array to fight against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side, and there was a valley between them. And there went out a man base-born from the camp of the Philistines named Goliath, of Geth, whose height was six cubits and a span. And he had a helmet of brass upon his head; and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass. And he had greaves of brass on his legs; and a buckler of brass covered his shoulders. And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron, and his armourbearer went before him. And standing he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? Am not I a Philistine, and you the servants of Saul? Choose out a man of you; and let him come down and fight hand to hand. If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us. And the Philistine said: I have defied the bands of Israel this day. Give me a man, and let him fight with me hand to hand. And Saul and all the Israelites hearing these words of the Philistine were dismayed, and greatly afraid. Now the Philistine came out morning and evening, and presented himself forty days.

And David said to Saul: Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock, and I pursued after them, and

struck them, and delivered it out of their mouth. And they rose up against me; and I caught them by the throat; and I strangled and killed them. For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them. I will go now, and take away the reproach of the people. For who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail. And David having girded his sword upon his armour, began to try if he could walk in armour: for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it. And he laid them off, and he took his staff, which he had always in his hands: and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him. And he took a sling in his hand, and went forth against the Philistine. And the Philistine came on, and drew nigh against David, and his armourbearer before him. And when the Philistine looked, and beheld David, he despised him, for he was a young man, ruddy, and of a comely countenance. And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods. And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth. And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied. This day, and the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee. And I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel. And all this assembly shall know, that the Lord saveth not with sword and spear: for it is his battle; and he will deliver you into our hands. And when the Philistine arose and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine. And he put his hand into his scrip, and took a stone, and cast it with the sling, and

fetching it about struck the Philistine in the forehead. And the stone was fixed in his forehead: and he fell on his face upon the earth. And David prevailed over the Philistine, with a sling and a stone: and he struck, and slew the Philistine. And as David had no sword in his hand, he ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away. And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron. And there fell *many* wounded of the Philistines in the way till they came to the valley and to the gates of Accaron.

DAVID AND JONATHAN

XVIII. 1-4. And it came to pass that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would not let him return to his father's house. And David and Jonathan made a covenant: for he loved him as his own soul. And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle.

SAUL'S ENVY OF DAVID

XVIII. 6-14. Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels of joy, and cornets. And the women sung as they played. And they said: Saul slew his thousands, and David his ten thousands. And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands, and to me they have given *but* a thousand. What can he have more but the kingdom? And Saul did not look on David with a good eye from that day and forward. And the day after, the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand, and threw it, thinking to nail David to the wall: and David stept aside

out of his presence twice. And Saul feared David, because the Lord was with him, and was departed from himself. Therefore Saul removed him from him, and made him a captain over a thousand men: and he went out and came in before the people. And David behaved wisely in all his ways: and the Lord was with him.

XIX. 1, 9-18. And Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan the son of Saul loved David exceedingly. And the evil spirit from the Lord came upon Saul: and he sat in his house, and held a spear in his hand. And David played with his hand. And Saul endeavoured to nail David to the wall with his spear. And David slipt away out of the presence of Saul: and the spear missed him, and was fastened in the wall. And David fled and escaped that night. Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning.

And when Michol¹ David's wife had told him this, saying: Unless thou save thyself this night, to morrow thou wilt die, she let him down through a window. And he went and fled away and escaped. And Michol took an image and laid it on the bed: and put a goat's skin with the hair at the head of it, and covered it with clothes. And Saul sent officers to seize David: and it was answered that he was sick. And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain. And when the messengers were come in, they found an image upon the bed, and a goat's skin at its head. And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee. But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him.

THE FRIENDSHIP OF DAVID AND JONATHAN

XX. 1-3; 11-13; 16-43. But David fled from Najoth, which is in Ramatha, and came and said to Jonathan: What have I done? What is my iniquity, and what is my sin against thy father, that he seeketh my life? And he said to him: God forbid, thou shalt not die: for my father will do nothing great or little, without first telling me. Hath then my father hid this word only from me? No:

¹ Saul had given his daughter Michol to David in marriage.

this shall not be. And he swore again to David. And David said: Thy father certainly knoweth that I have found grace in thy sight; and he will say: Let not Jonathan know this, lest he be grieved. But truly as the Lord liveth, and thy soul liveth, there is but one step (as I may say) between me and death.

And Jonathan said to David: Come and let us go out into the field. And when they were both of them gone out into the field, Jonathan said to David: O Lord God of Israel, if I shall discover my father's mind, to morrow or the day after, and there be any thing good for David, and I send not immediately to thee, and make it known to thee, may the Lord do so and so to Jonathan, and add still more. But if my father shall continue in malice against thee, I will discover it to thy ear; and will send thee away, that thou mayest go in peace, and the Lord be with thee, as he hath been with my father. Jonathan therefore made a covenant with the house of David: and the Lord required it at the hands of David's enemies. And Jonathan swore again to David, because he loved him: for he loved him as his own soul. And Jonathan said to him: To morrow is the new moon, and thou wilt be missed: for thy seat will be empty till after to morrow. So thou shalt go down quickly, and come to the place, where thou must be hid on the day when it is lawful to work; and thou shalt remain beside the stone, which is called Ezel. And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark. And I will send a boy, saying to him: Go and fetch me the arrows. If I shall say to the boy: Behold the arrows are on this side of thee, take them up: come thou to me, because there is peace to thee, and there is no evil, as the Lord liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in peace, for the Lord hath sent thee away. And concerning the word which I and thou have spoken, the Lord be between thee and me for ever. So David was hid in the field. And the new moon came: and the king sat down to eat bread.

And when the king sat down upon his chair (according to custom) which was beside the wall, Jonathan arose; and Abner¹ sat by Saul's side; and David's place appeared empty. And Saul said nothing that day; and when the second day after the new moon was come, David's place

¹ Abner was Saul's cousin and a great warrior: he was in command of the army.

appeared empty again. And Saul said to Jonathan his son: Why cometh not the son of Isai to meat neither yesterday nor to day? And Jonathan answered Saul: He asked leave of me earnestly to go to Bethlehem. And he said: Let me go, for there is a solemn sacrifice in the city, one of my brethren hath sent for me; and now if I have found favour in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table. Then Saul being angry against Jonathan said to him: Do I not know that thou lovest the son of Isai to thy own confusion? For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me: for he is the son of death.¹ And Jonathan answering Saul his father, said: Why shall he die? What hath he done? And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David. So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion.

And when the morning came, Jonathan went into the field, according to the appointment with David, and a little boy with him. And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy. The boy therefore came to the place of the arrow which Jonathan had shot: and Jonathan cried after the boy, and said: Behold the arrow is there further beyond thee. And Jonathan cried again after the boy, saying: Make haste speedily. Stand not. And Jonathan's boy gathered up the arrows, and brought them to his master. And he knew not at all what was doing: for only Jonathan and David knew the matter. Jonathan therefore gave his arms to the boy, and said to him: Go, and carry them into the city. And when the boy was gone, David rose out of his place, which was towards the south; and falling on his face to the ground, adored thrice. And kissing one another, they wept together, but David more. And Jonathan said to David: Go in peace. And let all stand that we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever. And David arose, and departed: and Jonathan went into the city.

XXI. 14-18; 25-28. But David abode in the desert in

¹ *The son of death.* That is, one that deserveth death, and shall surely be put to death.

strong holds; and he remained in a mountain of the desert of Ziph, in a woody hill. And Saul sought him always: but the Lord delivered him not into his hands. And David saw that Saul was come out to seek his life. And David was in the desert of Ziph, in a wood. And Jonathan the son of Saul arose, and went to David into the wood, and strengthened his hands in God. And he said to him: Fear not, for the hand of my father Saul shall not find thee: and thou shalt reign over Israel: and I shall be next to thee. Yea, and my father knoweth this. And the two made a covenant before the Lord. And David abode in the wood: but Jonathan returned to his house.

Then Saul and his men went to seek him. And it was told David: and forthwith he went down to the rock, and abode in the wilderness of Maon. And when Saul had heard of it he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain: and David and his men were on the other side of the mountain, and David despaired of being able to escape from the face of Saul. And Saul and his men encompassed David and his men round about to take them. And a messenger came to Saul, saying: Make haste to come, for the Philistines have poured in themselves upon the land. Wherefore Saul returned, leaving the pursuit of David, and went to meet the Philistines. For this cause they called that place, the Rock of Division.

XXIV. 1-13; 16-23. Then David went up from thence, and dwelt in strong holds of Engaddi. And when Saul was returned from following the Philistines, they told him, saying: Behold, David is in the desert of Engaddi. Saul therefore took three thousand chosen men out of all Israel, and went out to seek after David, and his men, even upon the most craggy rocks, which are accessible only to wild goats. And he came to the sheepcotes, which were in his way. And there was a cave, into which Saul went. Now David and his men lay hid in the inner part of the cave. And the servants of David said to him: Behold the day, of which the Lord said to thee: I will deliver thy enemy unto thee, that thou mayest do to him as it shall seem good in thy eyes. Then David arose, and secretly cut off the hem of Saul's robe. After which David's heart struck him, because he had cut off the hem of Saul's robe. And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed. And David stopped his men with his words, and suffered them not to rise against Saul. But Saul rising up out of the cave,

went on his way. And David also rose up after him: and going out of the cave cried after Saul, saying:

My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped, and said to Saul: Why dost thou hear the words of men that say, David seeketh thy hurt? Behold this day thy eyes have seen, that the Lord hath delivered thee into my hand, in the cave, and I had a thought to kill thee, but my eye hath spared thee. For I said: I will not put out my hand against my lord, because he is the Lord's anointed. Moreover see and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no evil in my hand, nor iniquity; neither have I sinned against thee: but thou liest in wait for my life, to take it away. The Lord judge between me and thee; and the Lord revenge me of thee: but my hand shall not be upon thee. Be the Lord judge; and judge between me and thee; and see, and judge my cause; and deliver me out of thy hand.

And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David: Thou art more just than I. For thou hast done good to me; and I have rewarded thee with evil. And thou hast shewn this day what good things thou hast done to me: how the Lord delivered me into thy hand; and thou hast not killed me. For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day. And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand: swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father. And David swore to Saul. So Saul went home: and David and his men went up into safer places.

SAMUEL'S DEATH

XXV. 1-8; 10, 12-14; 17-20; 23-25; 27, 31-35; 38-42. And Samuel died. And all Israel was gathered together; and they mourned for him, and buried him in his house in Ramatha. And David rose and went down into the wilderness of Pharan.

NABAL AND ABIGAIL

Now there was a certain man in the wilderness of Maon, and his possessions were in Carmel. And the man was very great: and he had three thousand sheep, and a thousand goats. And it happened that he was shearing his sheep in Carmel. Now the name of the man was Nabal: and the name of his wife was Abigail. And she was a prudent and very comely woman; but her husband was churlish, and very bad and ill natured. And he was of the house of Caleb. And when David heard in the wilderness that Nabal was shearing his sheep, he sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace. And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast. I heard that thy shepherds that were with us in the desert were shearing. We never molested them; neither was there aught missing to them of the flock at any time, all the while they were with us in Carmel. Ask thy servants, and they will tell thee. Now therefore let thy servants find favour in thy eyes: for we are come in a good day. Whatsoever thy hand shall find give to thy servants, and to thy son David.

But Nabal answering the servants of David, said: Who is David? And what is the son of Isai? Servants are multiplied now a days who flee from their masters. So the servants of David went back their way: and returning came and told him all the words that he said. Then David said to his young men: Let every man gird on his sword, and there followed David about four hundred men. And two hundred remained with the baggage. But one of the servants told Abigail the wife of Nabal: Evil is determined against thy husband, and against thy house. And he is a son of Belial, so that no man can speak to him. Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses. And she said to her servants: Go before me. Behold I will follow after you. But she told not her husband Nabal. And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over against her, and she met them. And when Abigail saw David she made haste and lighted off the ass, and fell before

David, on her face, and adored upon the ground. And she fell at his feet, and said: Upon me let this iniquity be, my lord. Let not my lord the king, I pray, regard this naughty man Nabal: for according to his name, he is a fool, and folly is with him.¹ But I thy handmaid did not see thy servants, my lord, whom thou sentest. Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord. And when the Lord shall have done to thee, my lord, all the good that he hath spoken, this shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself: and when the Lord shall have done well by my lord, thou shalt remember thy handmaid.

And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech. And blessed be thou, who hast kept me to day, from coming to blood, and revenging me with my own hand. Otherwise, *as* the Lord liveth the God of Israel, who hath withholden me from doing thee any evil: if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light any of his men. And David received at her hand all that she had brought him, and said to her: Go in peace into thy house. Behold I have heard thy voice, and have honoured thy face. And Abigail came to Nabal. And after ten days had passed, the Lord struck Nabal, and he died. And when David had heard that Nabal was dead, he said: ² Blessed be the Lord, who hath judged the cause of my reproach at the hand of Nabal, and hath kept his servant from evil. Then David sent and treated with Abigail, that he might take her to himself for a wife. And David's servants came to Abigail to Carmel, and spoke to her, saying: David hath sent us to thee, to take thee to himself for a wife. And she arose and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to wash the feet of the servants of my lord. And Abigail arose, and made haste, and got upon an ass: and five damsels went with her, her waiting maids; and she followed the messengers of David, and became his wife.

¹ *His name. Nabal, in Hebrew, signifies a fool.*

² *Blessed be the Lord.* David praiseth God, on this occasion, not out of joy for the death of Nabal, but because he saw that God had so visibly taken his cause in hand.

DAVID SPARES SAUL FOR THE SECOND TIME

XXVI. 3-19; 21-25. And Saul encamped in Gabaa Hachila, which was over against the wilderness in the way: and David abode in the wilderness. And seeing that Saul was come after him into the wilderness, he sent spies, and learned that he was most certainly come thither. And David arose secretly, and came to the place where Saul was. And when he had beheld the place, wherein Saul slept, and Abner the son of Ner, the captain of his army, and Saul sleeping in a tent, and the rest of the multitude round about him, David spoke to Achimelech the Hethite, and Abisai the son of Sarvia the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee. So David and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed in the ground at his head: and Abner and the people sleeping round about him. And Abisai said to David: God hath shut up thy enemy this day into thy hands. Now then I will run him through with my spear even to the earth at once; and there shall be no need of a second time. And David said to Abisai: Kill him not. For who shall put forth his hand against the Lord's anointed, and shall be guiltless? And David said: As the Lord liveth, unless the Lord shall strike him: or his day shall come to die: or he shall go down to battle and perish, the Lord be merciful unto me, that I extend not my hand upon the Lord's anointed. But now take the spear, which is at his head, and the cup of water, and let us go. So David took the spear, and the cup of water which was at Saul's head, and they went away. And no man saw it, or knew it, or awaked; but they were all asleep, for a deep sleep from the Lord was fallen upon them.

And when David was gone over to the other side, and stood on the top of the hill afar off, and a good space was between them, David cried to the people, and to Abner the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering, said: Who art thou, that criest, and disturbest the king? And David said to Abner: Art not thou a man? And who is like thee in Israel? Why then hast thou not kept thy lord the king? For there came one of the people in to kill the king thy lord. This thing is not good, that thou hast done. As the Lord liveth, you are the sons of death, who have not kept your master, the Lord's

anointed. And now where is the king's spear, and the cup of water, which was at his head? And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord the king. And he said: Wherefore doth my lord persecute his servant? What have I done? Or what evil is there in my hand? Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the Lord stir thee up against me, let him accept of sacrifice. But if the sons of men, they are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods.

And Saul said: I have sinned. Return, my son David, for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things. And David answering, said: Behold the king's spear. Let one of the king's servants come over and fetch it. And the Lord will reward every one according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed. And as thy life hath been much set by this day in my eyes, so let my life be much set by in the eyes of the Lord: and let him deliver me from all distress. Then Saul said to David: Blessed art thou, my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

THE WITCH OF ENDOR

XXVIII. 4-25. And the Philistines were gathered together, and came and camped in Sunam. And Saul also gathered together all Israel, and came to Gelboe. And Saul saw the army of the Philistines, and was afraid: and his heart was very much dismayed. And he consulted the Lord, and he answered him not; neither by dreams, nor by priests, nor by prophets. And Saul said to his servants: Seek me a woman that hath a divining spirit; and I will go to her, and inquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor. Then he disguised himself and put on other clothes. And he went, and two men with him, and they came to the woman by night. And he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee. And the woman

said to him: Behold thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land. Why then dost thou lay a snare for my life, to cause me to be put to death? And Saul swore unto her by the Lord, saying: As the Lord liveth there shall no evil happen to thee for this thing. And the woman said to him: Whom shall I bring up to thee? And he said: Bring me up Samuel. And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? For thou art Saul. And the king said to her: Fear not. What hast thou seen? And the woman said to Saul: I saw gods ascending out of the earth. And he said to her: What form is he of? And she said: An old man cometh up; and he is covered with a mantle. And Saul understood that it was Samuel,¹ and he bowed himself with his face to the ground, and adored.

And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress; for the Philistines fight against me; and God is departed from me; and would not hear me, neither by the hand of prophets, nor by dreams. Therefore I have called thee, that thou mayest shew me what I shall do. And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival? For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbour David. Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day. And the Lord also will deliver Israel with thee into the hands of the Philistines. And to morrow thou and thy sons shall be with me. And the Lord will also deliver the army of Israel into the hands of the Philistines. And forthwith Saul fell all along on the ground, for he was frightened with the words of Samuel: and there was no strength in him, for he had eaten no bread all that day. And the woman came to Saul (for he was very much troubled) and said to him: Behold thy handmaid hath

¹ *Understood that it was Samuel.* It is the more common opinion of the holy fathers, and interpreters, that the soul of Samuel appeared indeed: and not, as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither; but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were falling upon him (Ecclus. XLVI. 23).

obeyed thy voice: and I have put my life in my hand: and I hearkened unto the words which thou spakest to me. Now therefore hear thou also the voice of thy handmaid: and let me set before thee a morsel of bread, that thou mayest eat and recover strength, and be able to go on thy journey. But he refused, and said: I will not eat. But his servants and the woman forced him; and at length hearkening to their voice, he arose from the ground and sat upon the bed. Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal kneaded it, and baked some unleavened bread, and set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

DEATH OF SAUL

XXXI. 1-7. And the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gelboe. And the Philistines fell upon Saul, and upon his sons: and they slew Jonathan, and Abinadab and Melchisua the sons of Saul. And the whole weight of the battle was turned upon Saul: and the archers overtook him. And he was grievously wounded by the archers. Then Saul said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armourbearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it. And when his armourbearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him. So Saul died, and his three sons, and his armourbearer, and all his men that same day together. And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled: and the Philistines came, and dwelt there.

THE SECOND BOOK OF SAMUEL

OTHERWISE CALLED THE

SECOND BOOK OF KINGS

DAVID MOURNS FOR SAUL AND JONATHAN

I. 1-17; 21, 23, 25-26. Now it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites, and abode two days in Siceleg. And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and dust strewed on his head: and when he came to David, he fell upon his face, and adored. And David said to him: From whence comest thou? And he said to him: I am fled out of the camp of Israel. And David said unto him: What is the matter that is come to pass? Tell me. He said: The people are fled from the battle: and many of the people are fallen and dead. Moreover Saul and Jonathan his son are slain. And David said to the young man that told him: How knowest thou that Saul and Jonathan his son, are dead? And the young man that told him, said: I came by chance upon mount Gelboe, and Saul leaned upon his spear: and the chariots and horsemen drew nigh unto him. And looking behind him, and seeing me, he called me. And I answered: Here am I. And he said to me: Who art thou? And I said to him: I am an Amalecite. And he said to me: Stand over me, and kill me. For anguish is come upon me; and as yet my whole life is in me. So standing over him, I killed him: for I knew that he could not live after the fall. And I took the diadem that was on his head, and the bracelet that was on his arm, and have brought *them* hither to thee, my lord.¹

¹ *I killed him.* This story of the young Amalecite was not true as may easily be proved by comparing it with p. 167.

Then David took hold of his garments and rent them; and likewise all the men that were with him. And they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel: because they were fallen by the sword. And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalec. David said to him: Why didst thou not fear to put out thy hand to kill the Lord's anointed? And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died. And David said to him: Thy blood be upon thy own head. For thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

And David made this kind of lamentation over Saul, and over Jonathan his son. Ye mountains of Gelboe, let neither dew, nor rain come upon you: neither be they fields of first-fruits. For there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil. Saul and Jonathan, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions. How are the valiant fallen in battle? Jonathan slain in the high places? I grieve for thee, my brother Jonathan: exceedingly beautiful, and amiable to *me* above the love of women. As the mother loveth her only son, so did I love thee.

ABNER IS SLAIN BY JOAB

III. 1, 23-28. Now there was a long war¹ between the house of Saul and the house of David: David prospering and growing always stronger and stronger, but the house of Saul decaying daily. And it was told Joab that Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee: Why didst thou send him away? And he is gone and departed. Knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, and

¹ This war lasted five and a half years: it was carried on chiefly between Joab, general of David's army, and Abner, who, it will be remembered, had been the general of Saul's army and who now made Isboseth, a surviving son of Saul, King over Israel. For two years the house of Juda alone followed David. Abner had slain Asael, the brother of Joab.

to know thy going out, and thy coming in, and to know all thou dost? Then Joab going out from David, sent messengers after Abner, and brought him back from the cistern of Sira, David knowing nothing of it. And when Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him treacherously. And he stabbed him there: and he died, in revenge of the blood of Asael his brother. And when David heard of it, after the thing was now done, he said: I, and my kingdom are innocent before the Lord for ever of the blood of Abner the son of Ner.

DAVID, KING OVER ISRAEL

V. 1-5; 7, 9-10. Then all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh. Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel. And the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel. The ancients also of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord. And they anointed David to be king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda. But David took the castle of Sion. The same is the city of David. And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards. And he went on prospering and growing up: and the Lord God of hosts was with him.

THE ARK IS BROUGHT TO THE CITY OF DAVID

VI. 1-18; 20-22. And David again gathered together all the chosen men of Israel, thirty thousand. And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it upon the cherubims. And they laid the ark of God upon a new cart; and took it out of the house of Abinadab, who was in Gabaa. And Oza, and Ahio, the sons of Abinadab, drove the new cart. And when they had taken it out of

the house of Abinadab¹ Ahio having care of the ark of God went before the ark. But David and all Israel played before the Lord on all manner of instruments made of wood: on harps and lutes and timbrels and cornets and cymbals. And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside. And the indignation of the Lord was enkindled against Oza: and he struck him for his rashness. And he died there before the ark of God. And David was grieved because the Lord had struck Oza; and the name of that place was called: The striking of Oza, to this day. And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me? And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obedom the Gethite. And the ark of the Lord abode in the house of Obedom the Gethite three months: and the Lord blessed Obedom, and all his household. And it was told king David, that the Lord had blessed Obedom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obedom into the city of David with joy. And there were with David seven choirs, and calves for victims. And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram. And David danced with all his might before the Lord. And David was girded with a linen ephod. And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet. And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart. And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it. And David offered holocausts, and peace offerings before the Lord. And when he had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord of hosts. And David returned to bless his own house. And Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to day, uncovering himself before the

¹ The hill of Cariathiarim, where the ark had been in the house of Abinadab, from the time of its being restored by the Philistines.

handmaids of his servants. And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel, I will both play and make myself meaner than I have done. And I will be little in my own eyes: and with the handmaids of whom thou speakest, I shall appear more glorious.

DAVID'S PSALM OF PRAISE

I Paralipomenon XVI. 7-15; 23-27; 30-31; 33-36. In that day David made Asaph the chief to give praise to the Lord with his brethren.

Praise ye the Lord, and call upon his name:

Make known his doings among the nations.

Sing to him, yea, sing praises to him:

And relate all his wondrous works.

Praise ye his holy name:

Let the heart of them rejoice,

That seek the Lord.

Seek ye the Lord, and his power:

Seek ye his face evermore.

Remember his wonderful works, which he hath done:

His signs, and the judgments of his mouth.

He is the Lord our God:

His judgments are in all the earth.

Remember for ever his covenant:

The word, which he commanded to a thousand generations.

Sing ye to the Lord, all the earth:

Shew forth from day to day his salvation.

Declare his glory among the Gentiles:

His wonders among all people.

For the Lord is great

And exceedingly to be praised:

And he is to be feared above all gods.

Praise and magnificence *are* before him:

Strength and joy in his place.

Let all the earth be moved at his presence:

For he hath founded the world immoveable.

Let the heavens rejoice,

And the earth be glad:

And let them say among the nations:

The Lord hath reigned.

Then shall the trees of the wood give praise before the Lord:

Because he is come to judge the earth.

Give ye glory to the Lord, for he is good:
For his mercy endureth for ever.
And say ye: Save us, O God our saviour;
And gather us together.
Blessed be the Lord the God of Israel
From eternity to eternity.
And let all the people say, Amen.

NATHAN'S PARABLE

Nathan, the prophet, was sent by God to reprove David, who had committed the great sins of murder and adultery.

The King wanted to marry Bethsabee, the wife of Urias the Hethite, and to prevent people knowing of his wickedness, he determined to destroy Urias.

XI. 14-18; 26-27. And David wrote a letter to Joab: and sent it by the hand of Urias, writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded and die. Wherefore as Joab was besieging the city, he put Urias in the place where he knew the bravest men were. And the men coming out of the city, fought against Joab: and there fell some of the people of the servants of David. And Urias the Hethite was killed also. Then Joab sent, and told David things concerning the battle.

And the wife of Urias heard that Urias her husband was dead: and she mourned for him. And the mourning being over, David sent and brought her into his house. And she became his wife; and she bore him a son. And this thing which David had done, was displeasing to the Lord.

XII. 1-10; 13-24. And the Lord sent Nathan to David. And when he was come to him, he said to him: There were two men in one city, the one rich, and the other poor. The rich man had exceeding many sheep and oxen. But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter. And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him: but took the poor man's ewe, and dressed it for the man that was come to him.

And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death. He shall restore the ewe fourfold: because he did this thing, and had no pity. And Nathan said to David: Thou art the man. Thus saith the Lord the God of Israel: I anointed thee king over Israel; and I delivered thee from the hand of Saul, and gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and Juda. And if these things be little, I shall add far greater things unto thee. Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword; and hast taken his wife to be thy wife; and hast slain him with the sword of the children of Ammon. Therefore the sword shall never depart from thy house: because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin. Thou shalt not die. Nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die. And Nathan returned to his house.

The Lord also struck the child which the wife of Urias had borne to David: and his life was despaired of. And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground. And the ancients of his house came, to make him rise from the ground: but he would not, neither did he eat meat with them. And it came to pass on the seventh day that the child died. And the servants of David feared to tell him, that the child was dead. For they said: Behold when the child was yet alive, we spoke to him, and he would not hearken to our voice. How much more will he afflict himself if we tell him that the child is dead? But when David saw his servants whispering, he understood that the child was dead. And he said to his servants: Is the child dead? They answered him: He is dead. Then David arose from the ground, and washed and anointed himself. And when he had changed his apparel, he went into the house of the Lord: and worshipped. And then he came into his own house; and he called for bread, and ate. And his servants said to him: What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise up, and eat bread. And he said: While the child was yet alive, I fasted and

wept for him. For I said: Who knoweth whether the Lord may not give him to me, and the child may live? But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me. And David comforted Bethsabee his wife. And she bore a son; and he called his name Solomon; and the Lord loved him.

DAVID PURPOSES TO BUILD A TEMPLE TO GOD

VII. 1-9; 12-14. And it came to pass when the king sat in his house, and the Lord had given him rest on every side from all his enemies, he said to Nathan the prophet: Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins? And Nathan said to the king: Go, do all that is in thy heart; because the Lord is with thee. But it came to pass that night, that the word of the Lord came to Nathan, saying: Go, and say to my servant David: Thus saith the Lord:

Shalt thou build me a house to dwell in? Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt even to this day: but have walked in a tabernacle, and in a tent. In all the places that I have gone through with all the children of Israel, did ever I speak a word to any one of the tribes of Israel, whom I commanded to feed my people Israel, saying: Why have you not built me a house of cedar? And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures from following the sheep to be ruler over my people Israel. And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face. And I have made thee a great man, like unto the name of the great ones that are on the earth. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, and I will establish his kingdom.¹ He shall build a house to my name: and I will establish the throne of his

¹ *I will establish his kingdom.* This prophecy partly relateth to Solomon: but much more to Christ, who is called the son of David in Scripture, and who is the builder of the true temple, which is the Church, His everlasting kingdom, which shall never fail.

kingdom for ever. I will be to him a father: and he shall be to me a son. And if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

DAVID CHARGES SOLOMON TO BUILD THE TEMPLE

I Paralipomenon XXII. 6-16. And David said: Solomon my son is very young and tender, and the house which I would have to be built to the Lord must be such as to be renowned in all countries; therefore I will prepare him necessaries. And therefore before his death he prepared all the charges. And he called for Solomon his son: and commanded him to build a house to the Lord the God of Israel. And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord my God. But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles; so thou canst not build a house to my name, after shedding so much blood before me. The son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about. And therefore he shall be called Peaceable: and I will give peace and quietness to Israel all his days. He shall build a house to my name. And he shall be a son to me: and I will be a father to him. And I will establish the throne of his kingdom over Israel for ever. Now then, my son, the Lord be with thee: and do thou prosper, and build the house to the Lord thy God, as he hath spoken of thee. The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord thy God. For then thou shalt be able to prosper, if thou keep the commandments and judgments, which the Lord commanded Moses to teach Israel. Take courage and act manfully: fear not, nor be dismayed. Behold I in my poverty have prepared the charges of the house of the Lord, of gold a hundred thousand talents, and of silver a million of talents. But of brass, and of iron there is no weight, for the abundance surpasseth all account: timber also and stones I have prepared for all the charges. Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work, in gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing: and the Lord will be with thee.

ABSALOM'S TREACHERY

XV. 1-14; 19, 20-26; 30-31. Now after these things Absalom¹ made himself chariots, and horsemen, and fifty men to run before him. And Absalom rising up early stood by the entrance of the gate; and when any man had business to come to the king's judgment, Absalom called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such a tribe of Israel. And Absalom answered him: Thy words seem to me good and just. But there is no man appointed by the king to hear thee. And Absalom said: O that they would make me judge over the land, that all that have business might come to me, that I might do them justice. Moreover when any man came to him to salute him, he put forth his hand, and took him, and kissed him. And this he did to all Israel that came for judgment, to be heard by the king: and he enticed the hearts of the men of Israel. And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron. For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord. And king David said to him: Go in peace. And he arose, and went to Hebron. And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron. Now there went with Absalom two hundred men out of Jerusalem that were called, going with simplicity of heart, and knowing nothing of the design. Absalom also sent for Achitophel the Gilonite, David's counsellor, from his city Gilo. And while he was offering sacrifices, there was a strong conspiracy: and the people running together increased with Absalom.

And there came a messenger to David, saying: All Israel with their whole heart followeth Absalom. And David said to his servants, that were with him in Jerusalem: Arise and let us flee; for we shall not escape *else* from the face of Absalom. And the king said to Ethai the Gethite:² Why comest thou with us? Return and dwell with the king, for thou art a stranger, and art come out of thy own place.

¹ Absalom was David's favourite son.

² Six hundred Gethites, valiant warriors, headed by Ethai, had faithfully followed David, from the time of his flight in the days of Saul.

And the Lord will shew thee mercy, and truth, because thou hast shewn grace and fidelity. And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, my lord, O king, either in death, or in life, there will thy servant be. And David said to Ethai: Come, and pass over. And Ethai the Gethite passed; and all the men that were with him, and the rest of the people. And they all wept with a loud voice, and all the people passed over. The king also himself went over the brook Cedron: and all the people marched towards the way that looketh to the desert. And Sadoc the priest also came, and all the Levites with him carrying the ark of the covenant of God. And the king said to Sadoc: Carry back the ark of God into the city. If I shall find grace in the sight of the Lord, he will bring me again: and he will shew me it, and his tabernacle. But if he shall say to me: Thou pleasest me not: I am ready. Let him do that which is good before him. But David went up by the ascent of mount Olivet, going up and weeping, walking barefoot, and with his head covered: and all the people that were with them, went up with their heads covered weeping. And it was told David that Achitophel also was in the conspiracy with Absalom. And David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel.

SEMEI CURSES DAVID

XVI. 5-10. And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul named Semei, the son of Gera. And coming out he cursed as he went on. And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors walked on the right, and on the left side of the king. And thus said Semei when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial. And the Lord hath given the kingdom into the hand of Absalom thy son: and behold thy evils press upon thee, because thou art a man of blood. And Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head. And the king said: What have I to do with you, ye sons of Sarvia? Let him alone and let him curse: for the Lord hath bid him curse David. And who is he that shall dare say, Why hath he done so?

XVII. 1-7; 11-12; 14-16; 21-23. And Achitophel said to

Absalom: I will choose me twelve thousand men; and I will arise and pursue after David this night. And coming upon him (for he is now weary and weak handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king who will be left alone. And I will bring back all the people, as if they were but one man; for thou seekest *but* one man. And all the people shall be in peace. And his saying pleased Absalom, and all the ancients of Israel. But Absalom said: Call Chusai the Arachite; and let us hear what he also saith. And when Chusai was come to Absalom, Absalom said to him: Achitophel hath spoken after this manner. Shall we do it or not? What counsel dost thou give? And Chusai said to Absalom: The counsel that Achitophel hath given this time is not good. But this seemeth to me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea which cannot be numbered. And thou shalt be in the midst of them. And we shall come upon David in what place soever he shall be found: and we shall cover him, as the dew falleth upon the ground: and we shall not leave of the men that are with him, not so much as one. And Absalom, and all the men of Israel said: The counsel of Chusai the Arachite is better than the counsel of Achitophel. And by the will of the Lord the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom. And Chusai said to Sadoc and Abiathar the priests: Now therefore send quickly, and tell David, saying: Tarry not this night in the plains of the wilderness, but without delay pass over: lest the king be swallowed up, and all the people that is with him.

And going on they told king David, and said: Arise, and pass quickly over the river; for this manner of counsel has Achitophel given against you. So David arose, and all the people that were with him, and they passed over the Jordan, until it grew light, and not one of them was left that was not gone over the river. But Achitophel seeing that his counsel was not followed, saddled his ass, and arose and went home to his house and to his city. And putting his house in order, he hanged himself, and was buried in the sepulchre of his father.

XVIII. 1-7; 9-17; 21-33. And David having reviewed his people, appointed over them captains of thousands and of hundreds. And sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abisai the son of Sarvia Joab's brother, and a third part under the hand of Ethai, who was of Geth. And the king

said to the people: I also will go forth with you. And the people answered: Thou shalt not go forth; for if we flee away, they will not much mind us. Or if half of us should fall, they will not greatly care: for thou alone art accounted for ten thousand. It is better therefore that thou shouldst be in the city to succour us. And the king said to them: What seemeth good to you, that will I do. And the king stood by the gate: and all the people went forth by their troops, by hundreds and by thousands. And the king commanded Joab, and Abisai, and Ethai, saying: Save me the boy Absalom. And all the people heard the king giving charge to all the princes concerning Absalom.

So the people went out into the field against Israel: and the battle was fought in the forest of Ephraim. And the people of Israel were defeated there by David's army: and a great slaughter was made that day of twenty thousand men.

DEATH OF ABSALOM

And it happened that Absalom met the servants of David, riding on a mule. And as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and the earth, the mule on which he rode passed on. And one saw this and told Joab, saying: I saw Absalom hanging upon an oak. And Joab said to the man that told him: If thou sawest him, why didst thou not stab him to the ground, and I would have given thee ten sicles of silver, and a belt? And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son. For in our hearing the king charged thee, and Abisai, and Ethai, saying: Save me the boy Absalom. Yea, and if I should have acted boldly against my own life, this could not have been hid from the king. And wouldst thou have stood by me?

And Joab said: Not as thou wilt, but I will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of Absalom. And whilst he yet panted for life, sticking on the oak, ten young men, armour-bearers of Joab, ran up, and striking him slew him. And Joab sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare

the multitude. And they took Absalom, and cast him into a great pit in the forest: and they laid an exceeding great heap of stones upon him. But all Israel fled to their own dwellings.

And Joab said to Chusai: Go, and tell the king what thou hast seen. Chusai bowed down to Joab, and ran. Then Achimaas the son of Sadoc said to Joab again: Why might not I also run after Chusai? And Joab said to him: Why wilt thou run, my son? Thou wilt not be the bearer of good tidings. He answered: But what if I run? And he said to him: Run. Then Achimaas running by a nearer way passed Chusai. And David sat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a man running alone. And crying out he told the king. And the king said: If he be alone, there are good tidings in his mouth. And as he was coming apace, and drawing nearer, the watchman saw another man running; and crying aloud from above, he said: I see another man running alone. And the king said: He also is a good messenger. And the watchman said: The running of the foremost seemeth to me like the running of Achimaas the son of Sadoc. And the king said: He is a good man; and cometh with good news.

And Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the Lord thy God, who hath shut up the men that have lifted up their hands against the lord my king.

And the king said: Is the young man Absalom safe? And Achimaas said: I saw a great tumult, O king, when thy servant Joab sent me thy servant. I know nothing else. And the king said to him: Pass, and stand here. And when he had passed, and stood still, Chusai appeared. And coming up he said: I bring good tidings, my lord, the king; for the Lord had judged for thee this day from the hand of all that have risen up against thee.

And the king said to Chusai: Is the young man Absalom safe? And Chusai answering him, said: Let the enemies of my lord, the king, and all that rise against him unto evil, be as the young man is.

The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went he spoke in this manner: My son Absalom, Absalom my son! Would to God that I might die for thee, Absalom my son, my son Absalom!

FAMINE FOR THREE YEARS

XXI. 1-11; 13-14. And there was a famine in the days of David for three years successively: and David consulted the oracle of the Lord. And the Lord said: *It is* for Saul, and his bloody house, because he slew the Gabaonites. Then the king, calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrites:¹ and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were for the children of Israel and Juda:) David therefore said to the Gabaonites: What shall I do for you? And what shall be the atonement for you, that you may bless the inheritance of the Lord? And the Gabaonites said to him: We have no contest about silver and gold, but against Saul and against his house. Neither do we desire that any man be slain of Israel. And the king said to them: What will you then that I should do for you? And they said to the king: The man that crushed us and oppressed us unjustly, we must destroy in such manner that there be not so much as one left of his stock in all the coasts of Israel. Let seven men of his children be delivered unto us, that we may crucify them to the Lord in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them. And the king spared Miphiboseth the son of Jonathan the son of Saul, because of the oath of the Lord, that had been between David and Jonathan the son of Saul.

So the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, and the five sons of Michol the daughter of Saul, whom she bore to Hadriel: and gave them into the hands of the Gabaonites. And they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped. And Respha the daughter of Aia took haircloth, and spread it under her upon the rock, from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to tear them by day, nor the beasts by night. And it was told David, what Respha the daughter of Aia, had done. And they gathered up the bones of them that were crucified, and they buried them with the bones of Saul, and of Jonathan his

¹ See p. 110.

son. And they did all that the king had commanded: and God shewed mercy again to the land after these things.

A PART OF DAVID'S CANTICLE FOR HIS
DELIVERANCE

XXII. 1-4; 6-8; 11-14; 47, 49-51. And David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said:

The Lord is my rock,
And my strength,
And my saviour.

God is my strong one,
In him will I trust:

My shield, and the horn of my salvation.

He lifteth me up, and is my refuge:

My saviour, thou wilt deliver me from iniquity.

I will call on the Lord

Who is worthy to be praised:

And I shall be saved from my enemies.

The cords of hell compassed me:

The snares of death prevented me.

In my distress I will call upon the Lord,

And I will cry to my God:

And he will hear my voice out of his temple,

And my cry shall come to his ears.

The earth shook and trembled,

The foundations of the mountains were moved, and shaken:

Because he was angry with them.

And he rode upon the cherubims, and flew:

And slid upon the wings of the wind.

He made darkness a covering round about him:

Dropping waters out of the clouds of the heavens.

By the brightness before him,

The coals of fire were kindled.

The Lord shall thunder from heaven:

And the Most High shall give forth his voice.

The Lord liveth,

And my God is blessed:

And the strong God of my salvation shall be exalted.

Who bringest me forth from my enemies,

And liftest me up from them that resist me.

Therefore will I give thanks

To thee, O Lord, among the Gentiles:

And will sing to thy name.

Giving great salvation to his king:
And shewing mercy to David his anointed,
And to his seed for ever.

THE NUMBERING OF THE PEOPLE AND SUBSEQUENT PESTILENCE ¹

XXIV. 2-4; 9-25. And the king said to Joab the general of his army: Go through all the tribes of Israel from Dan to Bersabee, and number ye the people that I may know the number of them. And Joab said to the king: The Lord thy God increase thy people, and make them as many more as they are now, and again multiply them a hundredfold in the sight of my lord the king. But what meaneth my lord the king by this kind of thing? But the king's words prevailed over the words of Joab, and of the captains of the army. And Joab, and the captains of the soldiers went out from the presence of the king, to number the people of Israel.

And Joab gave up the sum of the number of the people to the king, and there were found of Israel eight hundred thousand valiant men that drew the sword: and of Juda five hundred thousand fighting men. But David's heart struck him, after the people were numbered. And David said to the Lord: I have sinned very much in what I have done; but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly. And David arose in the morning.

And the word of the Lord came to Gad the prophet and the seer of David, saying: Go, and say to David: Thus saith the Lord: I give thee thy choice of three things. Choose one of them which thou wilt, that I may do it to thee. And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me.

And David said to Gad: I am in a great strait; but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men. And the Lord sent a pestilence upon Israel, from the morning unto the time appointed. And there died of the people from

Dan to Bersabee seventy thousand men. And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough. Now hold thy hand. And the angel of the Lord was by the thrashing-floor of Areuna the Jebusite.

And David said to the Lord, when he saw the angel striking the people: It is I. I am he that have sinned: I have done wickedly. These that are the sheep, what have they done? Let thy hand, I beseech thee, be turned against me, and against my father's house. And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashing-floor of Areuna the Jebusite. And David went up according to the word of Gad which the Lord had commanded him.

And Areuna looked, and saw the king and his servants coming towards him. And going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? And David said to him: To buy the thrashing-floor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease. And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him. Thou hast here oxen for a holocaust, and the wain, and the yokes of the oxen for wood. All these things Areuna as a king gave to the king. And Areuna said to the king: The Lord thy God receive thy vow. And the king answered him, and said: Nay, but I will buy it of thee at a price, and I will not offer to the Lord my God holocausts free cost. So David bought the floor, and the oxen, for fifty sicles of silver.¹

And David built there an altar to the Lord, and offered holocausts and peace offerings. And the Lord became merciful to the land: and the plague was stayed from Israel.

¹ The threshing-floor of Areuna was probably the site chosen for the Temple.

THE THIRD BOOK OF KINGS

This and the following book are called by the holy fathers the third and fourth Books of Kings; but by the Hebrews, the first and second.

ABISAG

I. 1-5; 11-18; 22-34. Now king David was old, and advanced in years: his servants therefore said to him: Let us seek for our lord the king, a young virgin, and let her stand before the king, and cherish him. So they sought a beautiful young woman in all the coasts of Israel: and they found Abisag a Sunamitess, and brought her to the king.

CONSPIRACY OF ADONIAS

And Adonias the son of Haggith exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him. And Nathan said to Bethsabee the mother of Solomon: Hast thou not heard that Adonias the son of Haggith reigneth, and our lord David knoweth it not? Now then come, take my counsel and save thy life, and the life of thy son Solomon. Go, and get thee in to king David, and say to him: Didst not thou, my lord O king, swear to me thy handmaid, saying: Solomon thy son shall reign after me, and he shall sit on my throne? Why then doth Adonias reign? And while thou are yet speaking there with the king, I will come in after thee, and will fill up thy words. So Bethsabee went in to the king into the chamber. Now the king was very old, and Abisag the Sunamitess ministered to him. Bethsabee bowed herself, and worshipped the king. And the king said to her: What is thy will? She answered and said: My lord, thou didst swear to thy handmaid by the Lord thy God, saying: Solomon thy son shall reign after me, and he

shall sit on my throne. And behold now Adonias reigneth: and thou, my lord the king, knowest nothing of it.

As she was yet speaking with the king, Nathan the prophet came. And they told the king, saying: Nathan the prophet is here. And when he was come in before the king, and had worshipped, bowing down to the ground, Nathan said: My lord O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne? Because he is gone down to day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar the priest. And they are eating and drinking before him, and saying: God save king Adonias. But me thy servant, and Sadoc, the priest, and Banaias the son of Joiada, and Solomon thy servant he hath not invited. Is this word come out from my lord the king, and hast thou not told me thy servant who should sit on the throne of my lord the king after him?

And king David answered and said: Call to me Bethsabee. And when she was come in to the king, and stood before him, the king swore and said: As the Lord liveth, who hath delivered my soul out of all distress, even as I swore to thee by the Lord the God of Israel, saying: Solomon thy son shall reign after me; and he shall sit upon my throne in my stead, so will I do this day. And Bethsabee bowing with her face to the earth worshipped the king, saying: May my lord David live for ever.

King David also said: Call me Sadoc the priest, and Nathan the prophet, and Banaias the son of Joiada. And when they were come in before the king, he said to them: Take with you the servants of your lord, and set my son Solomon upon my mule, and bring him to Gihon. And let Sadoc the priest, and Nathan the prophet anoint him there king over Israel. And you shall sound the trumpet, and shall say: God save king Solomon.

DAVID GATHERS MATERIAL FOR THE TEMPLE

I Paralipomenon XXIX. 1-3; 6. 9-19; 22-28. And king David said to all the assembly: Solomon, my son, whom alone God hath chosen, is as yet young and tender; and the work is great, for a house is prepared, not for man, but for God. And I with all my ability have prepared the expenses for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood: and onyx

stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance. Now, if any man is willing to offer, let him fill his hand to day, and offer what he pleaseth to the Lord. Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, and the overseers of the king's possessions promised. And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart. And David the king rejoiced also with a great joy. And he blessed the Lord before all the multitude; and he said: Blessed art thou, O Lord, the God of Israel, our father from eternity to eternity. Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise. For all that is in heaven, and in earth, is thine. Thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory: thou hast dominion over all. In thy hand is power and might: in thy hand greatness, and the empire of all things. Now therefore, our God, we give thanks to thee: and we praise thy glorious name. Who am I, and what is my people, that we should be able to promise thee all these things? All things are thine: and we have given thee what we received of thy hand. For we are sojourners before thee, and strangers, as *were* all our fathers. Our days upon earth are as a shadow: and there is no stay. O Lord our God, all this store that we have prepared to build thee a house for thy holy name is from thy hand: and all things are thine. I know, my God, that thou provest hearts, and lovest simplicity. Wherefore I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great joy thy people, which are here present, offer thee their offerings. O Lord God of Abraham, and of Isaac, and of Israel, our fathers, keep for ever this will of their heart: and let this mind remain always for the worship of thee. And give to Solomon my son a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

SOLOMON ANOINTED KING

And they anointed the second time Solomon the son of David. And they anointed him to the Lord to be prince, and Sadoc to be high priest. And Solomon sat on the throne

of the Lord as king instead of David his father. And he pleased all: and all Israel obeyed him. And all the princes, and men of power, and all the sons of king David gave their hand, and were subject to Solomon the king. And the Lord magnified Solomon over all Israel: and gave him the glory of a reign, such as no king of Israel had before him.

DEATH OF DAVID

So David the son of Isai reigned over all Israel. And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years: and in Jerusalem three and thirty years. And he died in a good age, full of days, and riches, and glory. And Solomon his son reigned in his stead.¹

II. 12-25; 28-31. And Solomon sat upon the throne of his father David: and his kingdom was strengthened exceedingly. And Adonias the son of Haggith came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: Peaceable. And he added: I have a word to speak with thee. She said to him: Speak. And he said: Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's; for it was appointed him by the Lord. Now therefore I ask one petition of thee: turn not away my face. And she said to him: Say on. And he said: I pray thee speak to king Solomon (for he cannot deny thee any thing) to give me Abisag the Sunamitess to wife. And Bethsabee said: Well, I will speak for thee to the king.

Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne. And a throne was set for the king's mother: and she sat on his right hand. And she said to him: I desire one small petition of thee; do not put me to confusion. And the king said to her: My mother, ask; for I must not turn away thy face. And she said: Let Abisag the Sunamitess be given to Adonias thy brother to wife.

And king Solomon answered, and said to his mother: Why dost thou ask Abisag the Sunamitess for Adonias? Ask for him also the kingdom: for he is my elder brother, and hath Abiathar the priest and Joab the son of Sarvia. Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias hath not spoken this word

against his own life. And now, as the Lord liveth, who hath established me, and placed me upon the throne of David my father, and who hath made me a house, as he promised, Adonias shall be put to death this day.

And king Solomon sent by the hand of Banaias the son of Joiada, who slew him: and he died. And the news came to Joab, because Joab had turned after Adonias, and had not turned after Solomon. And Joab fled into the tabernacle of the Lord and laid hold on the horn of the altar. And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar. And Solomon sent Banaias the son of Joiada, saying: Go, kill him. And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me. And the king said to him: Do as he hath said: and kill him, and bury him.

DEATH OF SEMEI

II. 36-46. The king also sent, and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there; and go not out from thence any whither. For on what day soever thou shalt go out and shalt pass over the brook Cedron, know that thou shalt be put to death. Thy blood shall be upon thy own head. And Semei said to the king: The saying is good. As my lord the king hath said, so will thy servant do. And Semei dwelt in Jerusalem, many days. And it came to pass after three years, that the servants of Semei ran away to Achis the son of Maacha the king of Geth: and it was told Semei that his servants were gone to Geth. And Semei arose, and saddled his ass, and went to Achis to Geth to seek his servants: and he brought them out of Geth. And it was told Solomon that Semei had gone from Jerusalem to Geth, and was come back. And sending he called for him, and said to him: Did I not protest to thee by the Lord, and tell thee before: On what day soever thou shalt go out and walk abroad any whither, know that thou shalt die? Thou knowest all the evil, of which thy heart is conscious, which thou didst to David my father. The Lord hath returned thy wickedness upon thy own head. So the king commanded Banaias the son of Joiada. And he went out and struck him: and he died.

SOLOMON MARRIES PHARAO'S DAUGHTER

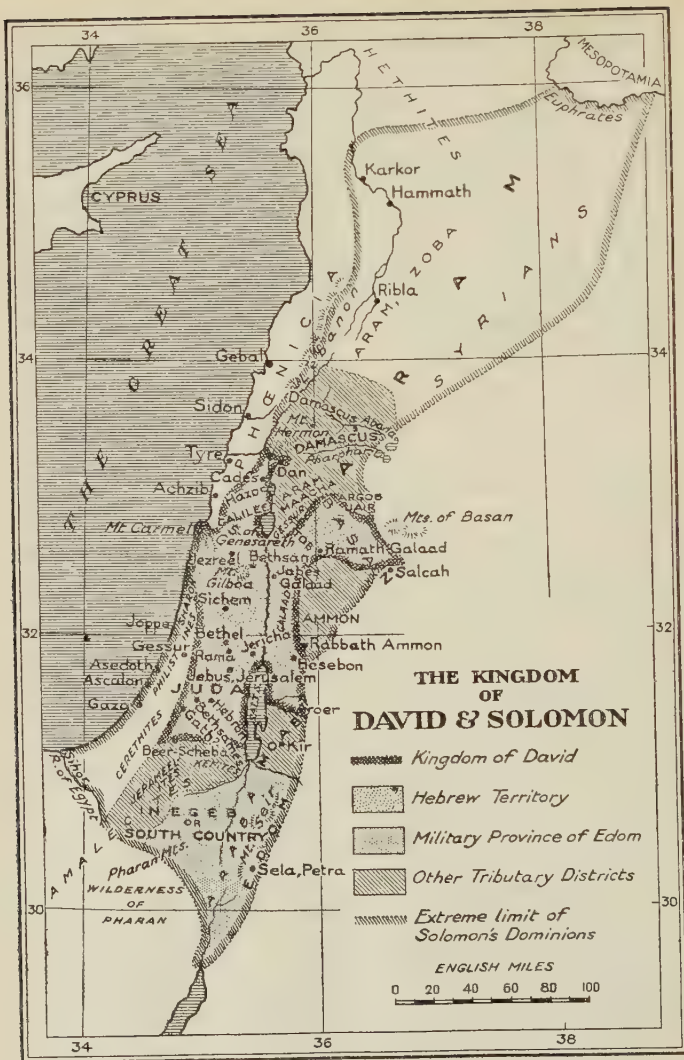
III. 1-15. And the kingdom was established in the hand of Solomon, and he made affinity with Pharaoh the king of Egypt: for he took his daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. But yet the people sacrificed in the high places: for there was no temple built to the name of the Lord until that day.¹ And Solomon loved the Lord, walking in the precepts of David his father. He went therefore to Gabaon, to sacrifice there: for that was the great high place. A thousand victims for holocausts did Solomon offer upon that altar in Gabaon.

SOLOMON'S CHOICE OF WISDOM

And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee. And Solomon said: Thou hast shewn great mercy to thy servant David my father, even as he walked before thee in truth, and justice, and an upright heart with thee; and thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day. And now, O Lord God, thou hast made thy servant king instead of David my father. And I am but a child, and know not how to go out and come in. And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for multitude. Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people which is so numerous? And the word was pleasing to the Lord that Solomon had asked such a thing.

And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life or riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, behold I have done for thee according to thy words, and have given thee a wise and understanding heart; insomuch that there hath been no one

¹ *High Places* means altars of sacrifice: Gabaon was the chief because there was the Tabernacle. But the Law ordained that sacrifice should be offered only in the Temple of God.



like thee before thee, nor shall arise after thee. Yea and the things also which thou didst not ask, I have given thee: to wit, riches and glory, so that no one hath been like thee among the kings in all days heretofore. And if thou wilt walk in my ways, and keep my precepts, and my commandments, as thy father walked, I will lengthen thy days. And Solomon awaked, and perceived that it was a dream. And when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace offerings, and made a great feast for all his servants.

SOLOMON'S JUDGMENT

III. 16-28. Then there came two women to the king, and stood before him: and one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and this woman's child died in the night: for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom: and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine. And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary she said: Thou liest; for my child liveth, and thy child is dead. And in this manner they strove before the king.

Then said the king: The one saith: My child is alive, and thy child is dead. And the other answereth: Nay, but thy child is dead, and mine liveth. The king therefore said: Bring me a sword. And when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive, said to the king (for her bowels were moved upon her child): I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine, but divide it. The king answered, and said: Give the living child to this woman, and let it not be killed; for she is the mother thereof.

And all Israel heard the judgment which the king had judged: and they feared the king, seeing that the wisdom of God was in him to do judgment.

SOLOMON'S TEMPLE

II Paralipomenon II. 1-9; 11-18. And Solomon determined to build a house to the name of the Lord, and a palace for himself. And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them. He sent also to Hiram king of Tyre, saying:

As thou didst with David my father, and didst send him cedars, to build him a house, in which he dwelt: so do with me: that I may build a house to the name of the Lord my God, for the holocausts, morning and evening, and the solemnities of the Lord our God for ever, which are commanded for Israel. For the house which I desire to build, is great: for our God is great above all gods. Who then can be able to build him a worthy house? If heaven, and the heaven of heavens cannot contain him: who am I that I should be able to build him a house? Send me therefore a skilful man, that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet and in blue. Send me also cedars, and fir trees, and pine trees from Libanus: for I know that thy servants are skilful in cutting timber in Libanus. And my servants shall be with thy servants, to provide me timber in abundance. For the house which I desire to build, is to be exceeding great, and glorious.

And Hiram king of Tyre sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them. And he added, saying: Blessed be the Lord the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself. I therefore have sent thee my father Hiram, a wise and most skilful man, who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord David thy father. We will cut down as many trees out of Libanus, as thou shalt want, and will convey them in floats by sea to Joppe: and it will be thy part to bring them thence to Jerusalem.

And Solomon numbered all the proselytes in the land of Israel, after the numbering which David his father had made: and they were found a hundred and fifty-three

thousand and six hundred. And he set seventy thousand of them to carry burdens on their shoulders: and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

II Paral. III. 1-2; 5-11; 13-15; 17-22. And Solomon began to build the house of the Lord in Jerusalem, in mount Moria, which had been shewn to David his father, in the place which David had prepared in the thrashingfloor of Ornan the Jebusite. And he began to build in the second month, in the fourth year of his reign. And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm trees, and like little chains interlaced with one another. He paved also the floor of the temple with most precious marblie, of great beauty. And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors, was of the finest. And he graved cherubims on the walls. He made also the house of the Holy of Holies: the length of it according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits. And he overlaid it with plates of gold, amounting to about six hundred talents. He made also nails of gold: and the weight of every nail was fifty sicles. The upper chambers also he overlaid with gold. He made also in the house of the Holy of Holies two cherubims of image work: and he overlaid them with gold. The wings of the cherubims were extended twenty cubits, so that each wing was five cubits long. And they stood upright on their feet, and their faces were turned toward the house without. He made also a veil of violet, purple, scarlet, and silk: and wrought in it cherubims. He made also before the doors of the temple two pillars, which were five and thirty cubits high: and their chapiters were five cubits. These pillars he put at the entrance of the temple, one on the right hand, and the other on the left. That which was on the right hand, he called Jachin: and that on the left hand, Booz. And the multitude of vessels was innumerable, so that the weight of the brass was not known. And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition; the candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner. And certain flowers, and lamps, and golden tongs. All were made of the finest gold. The vessels also for the perfumes,

and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the Holy of Holies. And the doors of the temple without *were* of gold. And thus all the work was finished which Solomon made in the house of the Lord.

II Paral. V. 1-14. Then Solomon brought in all the things that David his father had vowed; the silver, and the gold, and all the vessels, he put among the treasures of the house of God. And after this he gathered together the ancients of Israel, and all the princes of the tribes, and the heads of the families, of the children of Israel to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion. And all the men of Israel came to the king in the solemn day of the seventh month. And when all the ancients of Israel were come the Levites took up the ark, and brought it in, together with all the furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle. And king Solomon and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims. And the priests brought in the ark of the covenant of the Lord into its place: that is, to the oracle of the temple, into the Holy of Holies under the wings of the cherubims; so that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves. So when the Levites and the singing men all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high, the sound was heard afar off. So that when they began to praise the Lord, and to say: Give glory to the Lord for he is good, for his mercy endureth for ever, the house of God was filled with a cloud. Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

II Paral. VI. 1-21; 23-27; 40-42. Then Solomon said: the Lord promised that he would dwell in a cloud. But I have built a house to his name, that he might dwell there for ever. And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attentive); and he said: Blessed be the Lord the God of Israel, who hath accomplished in deed that which he spoke to David my father, saying: From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name. Neither chose I any

other man, to be ruler of my people Israel. But I chose Jerusalem, that my name might be there: and I chose David to set him over my people Israel. And whereas David my father had a mind to build a house to the name of the Lord the God of Israel, the Lord said to him: Forasmuch as it was thy will to build a house to my name, thou hast done well indeed in having such a will. But thou shalt not build the house: but thy son, shall build a house to my name. The Lord therefore hath accomplished his word which he spoke. And I am risen up in the place of David my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord God of Israel. And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Israel.

And he stood before the altar of the Lord, in presence of all the multitude of Israel, and stretched forth his hands. For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad, and three cubits high: and he stood upon it. Then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven,

He said: O Lord God of Israel, there is no God like thee in heaven nor in earth: who keepest covenant and mercy with thy servants, that walk before thee with all their hearts. Now then, O Lord God of Israel, fulfil to thy servant David my father, whatsoever thou hast promised him, saying: There shall not fail thee a man in my sight, to sit upon the throne of Israel; yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me. And now, Lord God of Israel, let thy word be established which thou hast spoken to thy servant David. Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built? But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord my God: and mayest hear the prayers which thy servant poureth out before thee. That thou mayest open thy eyes upon this house, day and night, upon the place wherein thou hast promised that thy name should be called upon, and that thou wouldst hear the prayer which thy servant prayeth in it. Hearken then to the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, hear thou from thy dwelling place, that is, from heaven, and shew mercy. Hear thou from heaven, and do justice to thy servants. If thy people Israel be

overcome by their enemies and call upon thy name, and pray to thee in this place: then hear thou from heaven, and forgive the sin of thy people Israel, and bring them back into the land, which thou gavest to them and their fathers. If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to thee in this place, then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people Israel, and teach them the good way, in which they may walk; and give rain to thy land which thou hast given to thy people to possess. For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer that is made in this place. Now, therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, put on salvation, and thy saints rejoice in good things. O Lord God, turn not away the face of thy anointed; remember the mercies of David thy servant.

II Paral. VII. 1-5; 8-20. And when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims. And the majesty of the Lord filled the house. Neither could the priests enter into the temple of the Lord; because the majesty of the Lord had filled the temple of the Lord. Moreover all the children of Israel saw the fire coming down, and the glory of the Lord upon the house. And falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord: because he is good, because his mercy endureth for ever. And the king and all the people sacrificed victims before the Lord. And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand rams: and the king and all the people dedicated the house of God.

And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt. And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity, seven days. So, on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel his people.

And the Lord appeared to Solomon by night, and said: I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice. If I shut up heaven, and

there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people: and my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land. My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place. For I have chosen, and have sanctified this place, that my name may be there for ever: and my eyes and my heart may remain there perpetually. And as for thee, if thou walk before me, as David thy father walked, and do according to all that I have commanded thee, and keep my justices and my judgments: I will raise up the throne of thy kingdom, as I promised to David thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel. But if you turn away, and forsake my justices, and my commandments, which I have set before you, and shall go and serve strange gods, and adore them, I will pluck you up by the root out of my land which I have given you: and this house which I have sanctified to my name, I will cast away from before my face, and will make it a byword, and an example among all nations.

THE QUEEN OF SABA

II Paral. IX. 1-12; 23-27. And when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions at Jerusalem, with great riches, and camels, which carried spices, and abundance of gold, and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart. And Solomon explained to her all that she proposed: and there was not any thing that he did not make clear unto her. And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built, and the meats of his table, and the dwelling places of his servants, and the attendance of his officers, and their apparel, his cupbearers also, and their garments, and the victims which he offered in the house of the Lord: there was no more spirit in her, she was so astonished. And she said to the king:

The word is true which I heard in my country of thy virtues and wisdom. I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of thy wisdom had been told me. Thou

hast exceeded the same with thy virtues. Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom. Blessed be the Lord thy God, who hath been pleased to set thee on his throne, king of the Lord thy God. Because God loveth Israel, and will preserve them for ever: therefore hath he made thee king over them, to do judgment and justice.

And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones. There were no such spices as these which the queen of Saba gave to king Solomon. And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thyine ¹ trees, and most precious stones. And the king made of the thyine trees stairs in the house of the Lord, and in the king's house, and harps and psalteries for the singing men: never were there seen such trees in the land of Juda. And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him. So she returned, and went to her own country with her servants. And king Solomon exceeded all the kings of the earth in riches, and wisdom. And all the earth desired to see Solomon's face, to hear his wisdom, which God had given in his heart. And every one brought him presents: vessels of silver and of gold, garments and armour, and spices, and horses and mules every year. And Solomon gathered together chariots and horsemen: and he had a thousand four hundred chariots, and twelve thousand horsemen. And he bestowed them in fenced cities, and with the king in Jerusalem. And he made silver to be as plentiful in Jerusalem as stones: and cedars to be as common as sycamores which grow in the plains.

SOLOMON FALLS INTO IDOLATRY

XI. 4-6; 9-13; 26-43. And when Solomon was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites. And Solomon did that which was not pleasing before the Lord: and did not fully follow the Lord, as David his father. And the Lord was angry with Solomon, because his mind was turned away from the Lord

¹ *Thyine-wood*: A.V. *sweet-wood*. A small tree of priceless value growing in Atlas mountains. Called *citron-wood* by the Romans.

the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not follow strange gods. But he kept not the things which the Lord commanded him. The Lord therefore said to Solomon :

Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant. Nevertheless in thy days I will not do it, for David thy father's sake : but I will rend it out of the hand of thy son. Neither will I take away the whole kingdom : but I will give one tribe to thy son for the sake of David my servant, and Jerusalem which I have chosen.

JEROBOAM

Jeroboam also the son of Nabat, servant of Solomon, lifted up his hand against the king. And Jeroboam was a valiant and mighty man : and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph.

So it came to pass at that time, that Jeroboam went out of Jerusalem, and the prophet Ahias the Silonite, clad with a new garment, found him in the way : and they two were alone in the field. And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts. And **he said to Jeroboam** : Take to thee ten pieces. For thus saith the Lord the God of Israel : Behold I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes. But one tribe shall remain to him for the sake of my servant David ; and Jerusalem, the city which I have chosen out of all the tribes of Israel : because he hath forsaken me, and hath adored Astarthe and Chamos and Moloch and hath not walked in my ways, to do justice before me, and *to keep* my precepts, and judgments as *did* David his father. Yet I will not take away all the kingdom out of his hand : but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments and my precepts. But I will take away the kingdom out of his son's hand and will give thee ten tribes. And to his son I will give one tribe : that there may remain a lamp for my servant David before me always in Jerusalem, the city which I have chosen, that my name might be there. And I will take thee : and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel. If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is

right before me, keeping my commandments and my precepts, as David my servant did: I will be with thee, and will build thee up a faithful house, as I built a house for David: and I will deliver Israel to thee: and I will for this afflict the seed of David, but yet not for ever. Solomon therefore sought to kill Jeroboam: but he arose, and fled into Egypt to Sesac the king of Egypt, and was in Egypt till the death of Solomon.

DEATH OF SOLOMON ¹

And the rest of the words of Solomon, and all that he did, and his wisdom: behold they are all written in the book of the words of the days of Solomon. And the days that Solomon reigned in Jerusalem over all Israel, were forty years. And Solomon slept with his fathers, and was buried in the city of David his father. And Roboam his son reigned in his stead.

THE SCHISM AND THE DIVIDED KINGDOM

Roboam, who succeeded to the throne of his father Solomon, alienated from him ten of the twelve tribes: these henceforth formed the Kingdom of Israel, under a separate line of kings, of whom Jeroboam was the first.

Juda and the small tribe of Benjamin under Roboam formed the Kingdom of Juda. (*See map, p. 211.*)

The exact order in which this double line of kings succeeded to the throne is neither interesting nor important. The following table may, however, be of use in causing the thread of the narrative given in Kings III and IV to be more easily followed. It is intended merely for reference.

One great lesson of the third and fourth Books of Kings is that, though God's gifts are without repentance, He has made man's co-operation necessary. Yet man is ever failing Him—God never fails. So His promises are fulfilled, not, indeed, in the way they would have been had Israel been faithful, but through punishment and pain and the purification of the fiery furnace.

JUDA

REIGN OF ROBOAM

XII. 1-14; 16-20. And Roboam went to Sichem: for thither were all Israel come together to make him king. But Jeroboam the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt. And they sent and called him.

CHRONOLOGICAL TABLE

Date	Juda	Outstanding Persons and Events	Israel	Outstanding Persons and Events
953 or 930.	Roboam.	The Schism. Jerusalem attacked by Sesac (III Kings XIV. 25), 949.	Jeroboam. (4 kings in succession.) Amri.	Ahias the Prophet (III Kings XI. 29; XIV).
932. 929.	Abiam. Asa.	Prophecy of Azarias. People turn to the true God (II Par. XV). Elias the Prophet.		Samaria founded.
875.				
871.	Josaphat. ¹	Eliseus the Prophet.	Achab (<i>m.</i> Jezabel). 853. Ochozias,	The Syrians invade Israel. Battle of Ramoth Galaad. Thalmassar II, King of Assyria, defeats Achab at Battle of Qarqar (853).
848. 844. 843. 837.	Joram. ² Ochozias. Athalia. ³ Joas.	Zacharias, son of Joiada, slain. Joel the Prophet. Jerusalem taken by Joas, King of Israel. Jonas (IV Kings XIV).	851. Joram. Jehu. Joachaz. Joas.	
797.	Anasias.		Jeroboam II. (5 kings in succession.)	Assyrians took Damascus (<i>c.</i> 800).
763.	Ozias.			

¹ Josaphat Achab *m.* Jezabel (*d.* of Ethbaal, King of Sidon)

Joram *m.* Athalia

Ochozias.

² Joram died 844; his son Ochozias was murdered 843. Athalia murdered every member of the House of Joram except Joas, who was brought up by High Priest Joiada.
³ Athalia was put to death in 837. Joas then reigned till 798.

<i>Date</i>	<i>Juda</i>	<i>Outstanding Persons and Events</i>	<i>Israel</i>	<i>Outstanding Persons and Events</i>
740. 734. 730. 726.	Joathan. Achaz. Ezechias.	Isaias the Prophet. Micheas the Prophet.	Osee.	Samaria taken by Sargon, King of Assyria (722). End of the northern kingdom, under kings of Israel.
712.		Illness of Ezechias.	<i>Babylonia</i> Sennacherib, 705-681. King of Assyria.	Babylonian ambassadors visit Ezechias. Babylon taken by Sennacherib.
697.	Manasses (son of Ezechias).	Esarhaddon, King of Assyria (681-668) took Manasses captive to Babylon in 677. On his return he restored God's worship and died 643 B.C. ¹ Nahum the Prophet.		Story of Judith probably took place during captivity of Manasses.
642.	Amon.			

¹ The two great world-powers at this time were Egypt and Assyria. Palestine lay on the high-road between the two. Syria and the neighbouring tribes were merely dependencies of Assyria.

<i>Date</i>	<i>Juda</i>	<i>Outstanding Persons and Events</i>	<i>Babylon</i>	<i>Outstanding Persons and Events</i>
640.	Josias. ¹	Jeremias the Prophet. Nahum the Prophet. Necho, King of Egypt, desired to pass through Judah, to fight Assyrians. Josias and Necho were both killed in ensuing battle.	Nabopolassar, 625-604 (Founder of the Neo-Babylonian Empire).	
609.	Joakim.			Nabuchodonosor, son of Nabopolassar, invaded Judah for the first time (599).
597.	Joachin. Sedecias (also called Matthanias.)	Ezekiel.		
588 or 586.		Destruction of Jerusalem by Babylonians under Sennacherib. Temple burnt; walls of city thrown down; most of the inhabitants carried into captivity. ²		The prophet Daniel and the prophet Habacuc prophesied (during the captivity).

¹ Under this king all trace of idolatry was swept away and a commission was formed to restore the Temple.

² The Babylonian captivity ended in 536, by decree of Cyrus, King of Assyria (538-529). (See Esdras I. 1-4.)

And Jeroboam came, and all the multitude of Israel; and they spoke to Roboam, saying: Thy father laid a grievous yoke upon us. Now therefore do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us: and we will serve thee. And he said to them: Go till the third day, and come to me again:

And when the people was gone, king Roboam took counsel with the old men, that stood before Solomon his father while he yet lived. And he said: What counsel do you give me, that I may answer this people? They said to him: If thou wilt yield to this people to day, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always. But he left the counsel of the old men, which they had given him, and consulted with the young men, that had been brought up with him, and stood before him. And he said to them. What counsel do you give me, that I may answer this people, who have said to me: Make the yoke which thy father put upon us lighter? And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father. And now my father put a heavy yoke upon you: but I will add to your yoke. My father beat you with whips: but I will beat you with scorpions.

So Jeroboam and all the people came to Roboam the third day, as the king had appointed, saying: Come to me again the third day. And the king answered the people roughly, leaving the counsel of the old men, which they had given him. And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy; but I will add to your yoke. My father beat you with whips; but I will beat you with scorpions. And the king condescended not to the people. Then the people seeing that the king would not hearken to them, answered him, saying: What portion have we in David? Or what inheritance in the son of Isai? Go home to thy dwellings, O Israel. Now, David, look to thy own house. So Israel departed to their dwellings. But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

REVOLT OF TEN TRIBES

Then king Roboam sent Aduram, who was over the tribute: and all Israel stoned him: and he died. Wherefore

king Roboam made haste to get him up into his chariot, and he fled to Jerusalem. And Israel revolted from the house of David, unto this day. And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel. And there was none that followed the house of David but the tribe of Juda only.¹

SESAC ATTACKS JERUSALEM

XIV. 25-27; 30-31. And in the fifth year of the reign of Roboam, Sesac king of Egypt, came up against Jerusalem and he took away the treasures of the house of the Lord and the king's treasures and carried all off: as also the shields of gold which Solomon had made. And Roboam made shields of brass instead of them, and delivered them into the hand of the captains of the shieldbearers, and of them that kept watch before the gate of the king's house. And there was war between Roboam and Jeroboam always. And Roboam slept with his fathers, and was buried with them in the city of David: and Abiam his son reigned in his stead.

ISRAEL

JEROBOAM'S IDOLATRY AT BETHEL

XII. 26-28; 33. And Jeroboam said in his heart: Now shall the kingdom return to the house of David, if this people go up to offer sacrifices in the house of the Lord at Jerusalem. And the heart of this people will turn to their lord Roboam the king of Juda: and they will kill me, and return to him. And finding out a device he made two golden calves, and said to them: Go ye up no more to Jerusalem: Behold thy gods, O Israel, who brought thee out of the land of Egypt. And he ordained a feast to the children of Israel: and went upon the altar to burn incense.

A PROPHET FORETELLS THE BIRTH OF JOSIAS

XIII. 1-34. And behold there came a man of God out of Juda, by the word of the Lord to Bethel, and he cried out against the altar in the word of the Lord, and said: O Altar,

¹ *Juda only.* Benjamin was a small tribe, and so intermixed with the tribe of Juda (the very city of Jerusalem being partly in Juda, partly in Benjamin), that they are here counted but as one tribe.

Altar, thus saith the Lord: Behold a child shall be born to the house of David, Josias by name. And he shall immolate upon thee the priests of the high places, who now burn incense upon thee: and he shall burn men's bones upon thee. And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent; and the ashes that are upon it shall be poured out.

And when the king had heard the word of the man of God, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him. The altar also was rent: and the ashes were poured out from the altar: according to the sign which the man of God had given before in the word of the Lord. And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord: and the king's hand was restored to him; and it became as it was before.

And the king said to the man of God: Come home with me to dine, and I will make thee presents. And the man of God answered the king: If thou wouldst give me half thy house I will not go with thee, nor eat bread, nor drink water in this place: for so it was enjoined me by the word of the Lord commanding me: Thou shalt not eat bread nor drink water, nor return by the same way that thou camest. So he departed by another way, and returned not by the way that he came into Bethel.

Now a certain old prophet dwelt in Bethel: and his sons came to him and told him all the works that the man of God had done that day in Bethel. And they told their father the words which he had spoken to the king. And their father said to them: Saddle me the ass. And when they had saddled him, he got up, and went after the man of God, and found him sitting under a turpentine tree. And he said to him: Art thou the man of God that camest from Juda? He answered: I am. And he said to him: Come home with me, to eat bread. But he said: I must not return, nor go with thee; neither will I eat bread, nor drink water in this place. Because the Lord spoke to me in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest. He said to him: I also am a prophet like unto thee. And an angel spoke to me in the word of the Lord, saying: Bring him back with thee into thy house.

that he may eat bread, and drink water. He deceived him, and brought him back with him. So he ate bread and drank water in his house.

And as they sat at table, the word of the Lord came to the prophet that brought him back. And he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee, and hast returned and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.

And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back. And when he was gone, a lion found him in the way, and killed him. And his body was cast in the way; and the ass stood by him; and the lion stood by the dead body. And behold, men passing by saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt.

And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord; and the Lord hath delivered him to the lion; and he hath torn him, and killed him according to the word of the Lord, which he spoke to him. And he said to his sons: Saddle me an ass. And when they had saddled it, and he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass. The lion had not eaten of the dead body, nor hurt the ass. And the prophet took up the body of the man of God, and laid it upon the ass: and going back brought it into the city of the old prophet, to mourn for him. And he laid his dead body in his own sepulchre: and they mourned over him, *saying*: Alas! alas! my brother. And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried. Lay my bones beside his bones. For assuredly the word shall come to pass which he hath foretold in the word of the Lord against the altar that is in Bethel: and against all the temples of the high places, that are in the cities of Samaria. After these words Jeroboam came not back from his wicked way: but on the contrary he made of the meanest of the people priests of the high places. Whosoever would, he filled his hand: and he was made a priest of the high places. And for this

cause did the house of Jeroboam sin: and was cut off and destroyed from the face of the earth.

AHIAS'S MESSAGE TO JEROBOAM

XIV. 1-10; 12-13; 15, 17-18; 20. At that time Abia the son of Jeroboam fell sick. And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam. And go to Silo, where Ahias the prophet is. Take also with thee ten loaves, and cracknels, and a pot of honey; and go to him: for he will tell thee what shall become of this child. Jeroboam's wife did as he told her.

And the Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son that is sick. Thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another woman, Ahias heard the sound of her feet coming in at the door, and said: Come in, thou wife of Jeroboam. Why dost thou feign thyself to be another? But I am sent to thee with heavy tidings. Go, and tell Jeroboam: Thus saith the Lord the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel: and rent the kingdom away from the house of David, and gave it to thee: and thou hast not been as my servant David, but hast done evil above all that were before thee, therefore behold I will bring evils upon the house of Jeroboam, and will cut off from Jeroboam the last in Israel.

Arise thou therefore, and go to thy house. And when thy feet shall be entering into the city, the child shall die. And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in a sepulchre. And the Lord God shall strike Israel as a reed is shaken in the water. And he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

And the wife of Jeroboam arose, and departed, and came to Thersa. And when she was coming in to the threshold of the house, the child died. And they buried him. And all Israel mourned for him according to the word of the Lord. And the days that Jeroboam reigned, were two and twenty years. And he slept with his fathers: and Nadab his son reigned in his stead.



JUDA

ASA, GRANDSON OF ROBOAM, REIGNS OVER
JUDA

II Paralipomenon XIV. 1-5. And Abia slept with his fathers; and Asa his son reigned in his stead. In his days the land was quiet ten years. And Asa did that which was good and pleasing in the sight of his God: he commanded Juda to seek the Lord the God of their fathers, and to do the law, and all the commandments: he was quiet, and there had no wars risen in his time, the Lord giving peace.

PROPHECY OF AZARIAS

II Paral. XV. 1-4; 7-8. And the spirit of God came upon Azarias the son of Oded. And he went out to meet Asa, and said to him: Hear ye me, Asa, and all Juda and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you. And many days shall pass in Israel, without the true God, and without a priest a teacher, and without the law. And when in their distress they shall return to the Lord the God of Israel, and shall seek him, they shall find him. Do you therefore take courage, and let not your hands be weakened: for there shall be a reward for your work. And when Asa had heard the words, and the prophecy of Azarias the son of Oded, the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of mount Ephraim, which he had taken; and he dedicated the altar of the Lord, which was before the porch of the Lord.

ASA LEAGUES WITH SYRIA

II Paral. XVI. 1-5; 7-10; 12-14. And in the six and thirtieth year of his kingdom,¹ Baasa the king of Israel came up against Juda, and built a wall about Rama, that no one might safely go out or come in of the kingdom of

¹ The six and thirty years are dated from the establishment of Juda as a separate kingdom.

Asa. Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's treasures, and sent to Benadad king of Syria, who dwelt in Damascus, saying: There is a league between me and thee, as there was between my father and thy father. Wherefore I have sent thee silver and gold, that thou mayest break thy league with Baasa king of Israel, and make him depart from me. And when Benadad heard this, he sent the captains of his armies against the cities of Israel. And they took all the walled cities of Nephtali. And when Baasa heard of it, he left off the building of Rama, and interrupted his work. At that time, Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand. Were not the Ethiopians, and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude: yet, because thou trustedst in the Lord, he delivered them into thy hand? For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. Wherefore, thou hast done foolishly, and for this cause from this time wars shall arise against thee. And Asa was angry with the seer, and commanded him to be put in prison.

DEATH OF ASA

And Asa fell sick in the nine and thirtieth year of his reign, of a most violent pain in his feet. And yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians. And he slept with his fathers: and they laid him on his bed, full of spices and odoriferous ointments, which were made by the art of the perfumers. And they burnt them over him with very great pomp.

JOSAPHAT

II Paral. XVII. 1-13. And Josaphat his son reigned in his stead, and grew strong against Israel. And the Lord was with Josaphat: because he walked in the first ways of David his father; and trusted not in Baalim, but in the God of his father; and walked in his commandments, and not according to the sins of Israel. And the Lord established the kingdom in his hand; and all Juda brought

presents to Josaphat. And he acquired immense riches, and much glory. And when his heart had taken courage for the ways of the Lord, he took away also the high places and the groves out of Juda.

And in the third year of his reign, he sent his princes to teach in the cities of Juda. And with them the Levites, and with them priests. And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people.

And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda: and they durst not make war against Josaphat. The Philistines also brought presents to Josaphat, and tribute in silver. And the Arabians brought him cattle. And Josaphat grew, and became exceeding great: and he built in Juda houses like towers, and walled cities. And he prepared many works in the cities of Juda. And he had warriors, and valiant men in Jerusalem.¹

ISRAEL

ACHAB

XVI. 29-33. Now Achab the son of Amri reigned over Israel in the eight and thirtieth year of Asa king of Juda. And Achab the son of Amri did evil in the sight of the Lord above all that were before him. Nor was it enough for him to walk in the sins of Jeroboam the son of Nabat: but he also took to wife Jezabel daughter of Ethbaal king of the Sidonians. And he went, and served Baal, and adored him. And Achab did more to provoke the Lord, the God of Israel, than all the kings of Israel that were before him.

ELIAS THE PROPHET APPEARS BEFORE ACHAB

XVII. 1-24. And Elias² the Thesbite of the inhabitants of Galaad said to Achab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.

And the word of the Lord came to him, saying: Get thee

¹ Josaphat, King of Juda, reigned from 871-848 B.C. Achab, King of Israel, reigned from 875-853 B.C.

² Elias is by others called Elijah.

hence, and go towards the east, and hide thyself by the torrent of Carith, which is over against the Jordan. And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

So he went, and did according to the word of the Lord. And going, he dwelt by the torrent Carith, which is over against the Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the torrent. But after some time the torrent was dried up, for it had not rained upon the earth. Then the word of the Lord came to him, saying:

THE WIDOW OF SAREPHTA

Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee. He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks; and he called her, and said to her: Give me a little water in a vessel, that I may drink. And when she was going to fetch it he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse. Behold I am gathering two sticks that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her: Fear not, but go, and do as thou hast said. But first make for me of the same meal a little hearth cake, and bring it to me; and after make for thyself and thy son. For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went and did according to the word of Elias. And he ate, and she, and her house: and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

And it came to pass after this that the son of the woman, the mistress of the house, fell sick. And the sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him

out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned into him; and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias: Now, by this I know that thou art a man of God; and the word of the Lord in thy mouth is true.

ELIAS AND THE PROPHETS OF BAAL

XVIII. 1-46. After many days the word of the Lord came to Elias, in the third year, saying: Go and shew thyself to Achab, that I may give rain upon the face of the earth. And Elias went to shew himself to Achab: and there was a grievous famine in Samaria.

And Achab called Abdias, the governor of his house. Now Abdias feared the Lord very much. For when Jezabel killed the prophets of the Lord, he took a hundred prophets and hid them by fifty and fifty in caves, and fed them with bread and water. And Achab said to Abdias: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish. And they divided the countries between them, that they might go round about them: Achab went one way, and Abdias another way by himself.

And as Abdias was in the way Elias met him. And he knew him, and fell on his face, and said: Art thou my lord Elias? And he answered: I am. Go, and tell thy master: Elias is here. And he said: What have I sinned, that thou wouldst deliver me thy servant into the hand of Achab, that he should kill me? As the Lord thy God liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee. And when all answered: He is not here, he took an oath of every kingdom and nation, because thou wast not found. And now thou sayest to me: Go, and tell thy master: Elias is here. And when I am

gone from thee, the spirit of the Lord will carry thee into a place that I know not: and I shall go in and tell Achab, and he not finding thee, will kill me. But thy servant feareth the Lord from his infancy. Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord, how I hid a hundred men of the prophets of the Lord by fifty and fifty in caves, and fed them with bread and water? And now thou sayest: Go, and tell thy master: Elias is here; that he may kill me. And Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will shew myself unto him.

Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias. And when he had seen him, he said: Art thou he that troublest Israel? And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim. Nevertheless send now, and gather unto me all Israel, unto mount Carmel: and the prophets of Baal, four hundred and fifty: and the prophets of the groves four hundred, who eat at Jezabel's table. Achab sent to all the children of Israel, and gathered together the prophets unto mount Carmel.

And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word. And Elias said again to the people: I only remain, a prophet of the Lord: but the prophets of Baal are four hundred and fifty men. Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it. Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. And all the people answering said: A very good proposal.

Then Elias said to the prophets of Baal: Choose you one bullock, and dress it first, because you are many: and call on the names of your gods, but put no fire under. And they took the bullock which he gave them, and dressed it. And they called on the name of Baal from morning even till noon, saying: O Baal, hear us. But there was no voice, nor any that answered: and they leaped over the altar that they had made. And when it was now noon, Elias jested at them, saying: Cry with a louder voice; for he is a God, and perhaps he is talking, or is in an inn, or on a journey; or perhaps he is asleep, and must be awaked.

So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

And after midday was past, and while they were prophesying, the time was come of offering sacrifice: and there was no voice heard, nor did any one answer, nor regard them as they prayed. Elias said to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down. And he took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: Israel shall be thy name. And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows round about the altar. And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood. And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time. And the water ran round about the altar: and the trench was filled with water.

And when it was now time to offer the holocaust, Elias the prophet came near and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things. Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou hast turned their heart again. Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw this, they fell on their faces. And they said: The Lord he is God; the Lord he is God. And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

And Elias said to Achab: Go up, eat, and drink; for there is a sound of abundance of rain. Achab went up to eat and drink. And Elias went up to the top of Carmel, and casting himself down upon the earth put his face between his knees. And he said to his servant: Go up, and look toward the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times. And at the seventh time, behold, a little cloud arose out of the sea like a man's foot. And he said: Go up and say to Achab:

Prepare thy chariot and go down, lest the rain prevent thee. And while he turned himself this way and that way, behold the heavens grew dark, with clouds, and wind: and there fell a great rain. And Achab getting up went away to Jezrahel. And the hand of the Lord was upon Elias: and he girded up his loins and ran before Achab, till he came to Jezrahel.

ELIAS AT MOUNT HOREB

XIX. 1-10; 19-21. And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword. And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to morrow I make not thy life as the life of one of them.

Then Elias was afraid, and rising up he went whithersoever he had a mind. And he came to Bersabee of Juda, and left his servant there. And he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me. Lord, take away my soul; for I am no better than my fathers.

And he cast himself down, and slept in the shadow of the juniper tree. And behold an angel of the Lord touched him, and said to him: Arise and eat. He looked, and behold there was at his head a hearth cake, and a vessel of water. And he ate and drank: and he fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat; for thou hast yet a great way to go. And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.¹

And when he was come thither, he abode in a cave. And behold the word of the Lord *came* unto him, and he said to him: What dost thou here, Elias? And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant. They have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left: and they seek my life to take it away. And he said to him: Go forth, and stand upon the mount before the Lord. And behold the Lord passeth. And a great and strong wind before the Lord over-

¹ This miraculous food is rightly regarded as a type of the Holy Eucharist.

throwing the mountains, and breaking the rocks in pieces: the Lord is not in the wind. And after the wind an earthquake: the Lord is not in the earthquake. And after the earthquake a fire: the Lord is not in the fire. And after the fire a whistling of a gentle air. And when Elias heard it, he covered his face with his mantle, and coming forth stood in the entering in of the cave. And behold a voice unto him, saying: What dost thou here, Elias? And he answered: With zeal have I been zealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant. They have destroyed thy altars; they have slain thy prophets with the sword. And I alone am left: and they seek my life to take it away.

And the Lord said to him: Go, and return on thy way through the desert to Damascus. And when thou art come thither, thou shalt anoint Hazael to be king over Syria. And thou shalt anoint Jehu the son of Namsi to be king over Israel. And Eliseus the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room.

CALL OF ELISEUS

And Elias departing from thence, found Eliseus the son of Saphat, ploughing with twelve yoke of oxen. And he was one of them that were ploughing with twelve yoke of oxen. And when Elias came up to him, he cast his mantle upon him. And he forthwith left the oxen and ran after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back; for that which was my part, I have done to thee. And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate. And rising up, he went away, and followed Elias, and ministered to him.

ACHAB AND NABOTH

XXI. 1-10; 14-19; 23-25; 27-29. And after these things, Naboth the Jezrahelite, who was in Jezrahel, had at that time a vineyard near the palace of Achab king of Samaria. And Achab spoke to Naboth, saying: Give me thy vineyard, because it is nigh, and adjoining to my house: and I will give thee for it a better vineyard. Naboth answered him:

The Lord be merciful to me, and not let me give thee the inheritance of my fathers.

And Achab came into his house angry and fretting, because of the word that Naboth had spoken to him. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread. And Jezabel his wife went in to him, and said to him: What is the matter that thy soul is so grieved? And why eatest thou no bread? And he answered her: I spoke to Naboth the Jezrahelite, and he said: I will not give thee my vineyard. Then Jezabel his wife said to him: Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer. I will give thee the vineyard of Naboth the Jezrahelite.

So she wrote letters in Achab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth. And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people. And suborn two men, sons of Belial, against him: and let them bear false witness that he hath blasphemed God and the king: and then carry him out, and stone him and so let him die. And they sent to Jezabel, saying: Naboth is stoned, and is dead.

And Jezabel said to Achab: Arise and take possession of the vineyard of Naboth the Jezrahelite. For Naboth is not alive, but dead. And when Achab heard this, to wit, that Naboth was dead, he arose, and went down to the vineyard of Naboth the Jezrahelite, to take possession of it.

GOD'S JUDGMENT ON ACHAB

And the word of the Lord came to Elias the Thesbite, saying: Arise, and go down to meet Achab king of Israel, who is in Samaria: behold he is going down to the vineyard of Naboth, to take possession of it. And thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain. Moreover also thou hast taken possession. In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also. And of Jezabel also the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel. If Achab die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him. Now there was not such another as Achab, who was sold to do evil in the sight of the Lord: for his wife Jezabel set him on.

And when Achab had heard these words, he rent his garments, and put haircloth upon his flesh, and fasted and slept in sackcloth, and walked with his head cast down.

And the word of the Lord came to Elias the Thesbite, saying: Hast thou not seen Achab humbled before me? Therefore, because he hath humbled himself for my sake, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

JOSAPHAT AND ACHAB

II Paralipomenon XVIII. 1-6; 8-9; 12-17; 26-34. Now Josaphat was rich and very glorious, and was joined by affinity to Achab.¹ And he went down to him after some years to Samaria. And Achab at his coming killed sheep and oxen in abundance, for him and the people that came with him: and he persuaded him to go up to Ramoth Galaad.² And Achab king of Israel said to Josaphat king of Juda: Come with me to Ramoth Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

And Josaphat said to the king of Israel: Inquire, I beseech thee, at present the word of the Lord. So the king of Israel gathered together of the prophets four hundred men. And he said to them: Shall we go to Ramoth Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver it into the king's hand. And Josaphat said: Is there not here a prophet of the Lord, that we may inquire also of him? And the king of Israel said: Call quickly Micheas the son of Jemla.

Now the king of Israel, and Josaphat king of Juda, both sat on their thrones, clothed in royal robes: and they sat in the open court by the gate of Samaria. And all the prophets prophesied before them. And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king. I beseech thee therefore let not thy word disagree with them: and speak thou also good success. And Micheas answered him: As the Lord liveth, whatsoever my God shall say to me, that will I speak.

So he came to the king; and the king said to him: Micheas, shall we go to Ramoth Galaad to fight, or forbear? And he answered him: Go up, for all shall succeed

¹ See p. 203.

² A city in the tribe of Gad on the east side of the Jordan: it had been taken by the Syrians.

prosperously, and the enemies shall be delivered into your hands. And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord.

Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd. And the Lord said: These have no masters. Let every man return to his own house in peace.

And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil? Put this fellow in prison, and give him bread and water in a small quantity till I return in peace. And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

So the king of Israel and Josaphat king of Juda went up to Ramoth Galaad. And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle: but put thou on thy own garments. And the king of Israel, having changed his dress, went to the battle. Now the king of Syria had commanded the captains of his cavalry, saying: Fight ye not with small, or great, but with the king of Israel only. So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him to attack him. But he cried to the Lord; and he helped him, and turned them away from him. For when the captains of the cavalry saw that he was not the king of Israel, they left him.

DEATH OF ACHAB

And it happened that one of the people shot an arrow at a venture, and struck the king of Israel between the neck and the shoulders; and he said to his chariot man: Turn thy hand, and carry me out of the battle, for I am wounded. And the fight was ended that day. But the king of Israel stood in his chariot against the Syrians until the evening, and died at the sunset: (*III Kings XXII. 37-38*) and the blood ran out of the wound into the midst of the chariot. And the king died, and was carried into Samaria: and they buried the king in Samaria. And they washed his chariot in the pool of Samaria: and the dogs licked up his blood.

JOSAPHAT TRIUMPHS OVER HIS ENEMIES

II Paral. XX. 1-6; 9, 12-26; 28-32. After this the children of Moab, and the children of Ammon, and with them of the

Ammonites, were gathered together to fight against Josaphat. And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria. And Josaphat being seized with fear betook himself wholly to pray to the Lord: and he proclaimed a fast for all Juda. And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

And Josaphat stood in the midst of the assembly of Juda, and Jerusalem, in the house of the Lord, before the new court, and said: O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms and nations. In thy hand is strength and power; and no one can resist thee. If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon: and we will cry to thee in our afflictions. And thou wilt hear, and save us. As for us, we have not strength enough to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

And all Juda stood before the Lord with their little ones, and their wives, and their children. And Jahaziel the son of Zacharias, a Levite of the sons of Asaph, was *there*, upon whom the spirit of the Lord came in the midst of the multitude. And he said: Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat: Thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude. For the battle is not yours, but God's. To morrow you shall go down against them: for they will come up by the ascent named Sis. And you shall find them at the head of the torrent, which is over against the wilderness of Jeruel. It shall not be you that shall fight: but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be you dismayed: to morrow you shall go out against them, and the Lord will be with you.

Then Josaphat, and Juda, and all the inhabitants of Jerusalem fell flat on the ground before the Lord, and adored him. And the Levites of the sons of Caath and of the sons of Core, praised the Lord the God of Israel with a loud voice, on high.

And they rose early in the morning, and went out through the desert of Thecua. And as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem. Believe in the Lord your God, and you shall be secure. Believe his

prophets, and all things shall succeed well. And he gave counsel to the people, and appointed the singing men of the Lord, to praise him by their companies, and to go before the army, and with one voice to say: Give glory to the Lord, for his mercy endureth for ever. And when they began to sing praises, the Lord turned their ambushments upon themselves. For the children of Ammon, and of Moab, rose up against the inhabitants of mount Seir, to kill and destroy them. And when they had made an end of them, they turned also against one another, and destroyed one another. And when Juda came to the watch tower, that looketh toward the desert, they saw afar off all the country, for a great space, full of dead bodies; and that no one was left that could escape death. Then Josaphat came, and all the people with him to take away the spoils of the dead. And they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels. And they could not carry all, the booty was so great. And on the fourth day, they were assembled in the valley of Blessing. For there they blessed the Lord; and therefore they called that place the valley of Blessing until this day. And every man of Juda, with great joy, came into Jerusalem with psalteries, and harps, and trumpets into the house of the Lord. And the kingdom of Josaphat was quiet, and God gave him peace round about. And Josaphat reigned over Juda. And he walked in the way of his father Asa, and departed not from it, doing the things that were pleasing before the Lord.

II Paral. XXI. 1. And Josaphat slept with his fathers; and was buried with them in the city of David. And Joram his son reigned in his stead.

THE FOURTH BOOK OF KINGS

This book gives us the history of the Kingdom of Israel to its close, and that of Juda to the Babylonian captivity, a period in all of some 308 years.

ISRAEL

ILLNESS AND DEATH OF OCHOZIAS

I. 2-17. Ochozias¹ fell through the lattices of his upper chamber which he had in Samaria, and was sick. And he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness.

And an angel of the Lord spoke to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron? Wherefore thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down; but thou shalt surely die. And Elias went away.

And the messengers turned back to Ochozias. And he said to them: Why are you come back? But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel that thou sendest to Beelzebub the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up; but thou shalt surely die. And he said to them: What manner of man was he who met you, and spoke these words? But they said: A hairy man with a girdle of leather about his loins. And he said: It is Elias the Thesbite.

And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, said to him: Man of God, the king hath commanded that thou come down. And Elias answering, said to the captain of fifty: ² If I be a man of

¹ Ochozias, King of Israel, was the son of Achab and Jezabel and succeeded his father on the throne: "he did evil in the sight of the Lord and walked in the way of his father and mother."

² *Let fire come down from heaven.* Elias was inspired to call

God, let fire come down from heaven, and consume thee, and thy fifty. And there came down fire from heaven, and consumed him, and the fifty that were with him.

And again he sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God, thus saith the king: Make haste and come down. Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And fire came down from heaven, and consumed him and his fifty.

Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees, before Elias, and besought him, and said: Man of God, despise not my life, and the lives of thy servants that are with me. Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

And the angel of the Lord spoke to Elias, saying: Go down with him. Fear not. He arose therefore, and went down with him to the king. And he said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die. So he died according to the word of the Lord which Elias spoke. And Joram his brother reigned in his stead.

ELIAS AND THE FIERY CHARIOT

II. 1-14; 19-25. And it came to pass, when the Lord would take up Elias into heaven by a whirlwind, that Elias and Eliseus were going from Galgal. And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel, the sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he answered: I also know it. Hold your peace.

And Elias said to Eliseus: Stay here because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they

for fire from heaven upon these captains, who came to apprehend him; to punish the insult offered to religion and to confirm his mission.

were come to Jericho, the sons of the prophets that were at Jericho, came to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he said: I also know it. Hold your peace.

And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together, and fifty men of the sons of the prophets followed them, and stood in sight at a distance. But they two stood by the Jordan. And Elias took his mantle, and folded it together, and struck the waters: and they were divided hither and thither. And they both passed over on dry ground. And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee that in me may be thy double spirit.¹ And he answered: Thou hast asked a hard thing. Nevertheless if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

And as they went on, walking and talking together, behold a fiery chariot, and fiery horses parted them both asunder; and Elias went up by a whirlwind into heaven. And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more. And he took hold of his own garments, and rent them in two pieces.

ELISEUS

And he took up the mantle of Elias, that fell from him: and going back, he stood upon the bank of the Jordan. And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided, hither and thither: and Eliseus passed over.

And the men of the city² said to Eliseus: Behold the situation of this city is very good, as thou, my lord, seest; but the waters are very bad, and the ground barren. And he said: Bring me a new vessel, and put salt into it. And when they had brought it, he went out to the spring of the

¹ *Double spirit.* A double portion of thy *spirit*, as thy eldest son and heir: or thy *spirit* which is *double* in comparison of that which God usually imparteth to His prophets.

² The city of Jericho.

waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness. And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

And he went up from thence to Bethel. And as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald head. Go up, thou bald head. And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them two and forty boys. And from thence he went to mount Carmel: and from thence he returned to Samaria.

IV. 1-44. Now a certain woman of the wives of the prophets cried to Eliseus, saying: Thy servant my husband is dead. And thou knowest that thy servant was one that feared God: and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her: What wilt thou have me to do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me. And he said to her: Go, borrow of all thy neighbours empty vessels not a few. And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons. They brought her the vessels, and she poured in. And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood. And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.

And there was a day when Eliseus passed by Sunam. Now there was a great woman there, who detained him to eat bread; and as he passed often that way, he turned into her house to eat bread. And she said to her husband: I perceive that this is a holy man of God, who often passeth by us. Let us therefore make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us, he may abide there.

Now there was a certain day when he came and turned in to the chamber, and rested there. And he said to Giezi his servant: Call this Sunamitess. And when he had called her, and she stood before him, he said to his servant: Say to her: Behold thou hast diligently served us in all things,

what wilt thou have me to do for thee? And Giezi said: Do not ask; for she hath no son, and her husband is old. Then he bid him call her. And when she was called, and stood before the door, he said to her: At this time, and this same hour, if life accompany, thou shalt have a son. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid. And the woman brought forth a son in the time, and at the same hour, that Eliseus had said.

And the child grew. And on a certain day, when he went out to his father to the reapers, he said to his father: My head acheth, my head acheth. But he said to his servant: Take him, and carry him to his mother. And when he had taken him, and brought him to his mother, she set him on her knees until noon: and then he died. And she went up and laid him upon the bed of the man of God, and shut the door. And going out, she called to her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass that I may run to the man of God, and come again. And he said to her: Why dost thou go to him? To day is neither new moon nor sabbath. She answered: I will go. And she saddled an ass, and commanded her servant: Drive, and make haste. Make no stay in going. And do that which I bid thee.

So she went forward, and came to the man of God to mount Carmel. And when the man of God saw her coming towards, he said to Giezi his servant: Behold that Sunamite. Go therefore to meet her, and say to her: Is it well with thee, and with thy husband, and with thy son? And she answered: Well. And when she came to the man of God to the mount, she caught hold on his feet. And Giezi came to remove her. And the man of God said: Let her alone for her soul is in anguish, and the Lord hath hid it from me, and hath not told me. And she said to him: Did I ask a son of my lord? Did I not say to thee: Do not deceive me? Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child. But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her.

¹ But Giezi was gone before them, and laid the staff upon

¹ St. Augustine considers a great mystery in this miracle wrought by the prophet Eliseus, thus: By the staff sent by his

the face of the child: and there was no voice nor sense. And he returned to meet him, and told him, saying: The child is not risen. Eliseus therefore went into the house: and behold the child lay dead on his bed. And going in he shut the door upon him, and upon the child, and prayed to the Lord. And he went up, and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him. And the child's flesh grew warm. Then he returned and walked in the house, once to and fro. And he went up, and lay upon him: and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him. And he said: Take up thy son. She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

And Eliseus returned to Galgal. And there was a famine in the land; and the sons of the prophets dwelt before him. And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets. And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle. And coming back, he shred them into the pot of pottage, for he knew not what it was. And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof. But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

And a certain man came from Baalsalisa bringing to the man of God bread of the firstfruits, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat. And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat. For thus saith the Lord: They shall eat, and there shall be left. So he set it before them: and they ate. And there was left according to the word of the Lord.

servant is figured the rod of Moses, or the Old Law, which was not sufficient to bring mankind to life then dead in sin. It was necessary that Christ Himself should come, and by taking on human nature, become flesh of our flesh, and restore us to life. In this, Eliseus was a figure of Christ.

NAAMAN, THE LEPER

V. 1-17; 19-27. Naaman, general of the army of the king of Syria, was a great man with his master, and honourable: a valiant man and rich, but a leper.

Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid: and she waited upon Naaman's wife. And she said to her mistress: I wish my master had been with the prophet, that is in Samaria. He would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel. And the king of Syria said to him: Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? Mark, and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, he sent to him, saying: Why hast thou rent thy garments? Let him come to me; and let him know that there is a prophet in Israel.

So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus. And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan; and thy flesh shall recover health; and thou shalt be clean. Naaman was angry and went away, saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean?

So, as he turned and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it. How much rather what he now hath said to thee: Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times: according to the word of the man of God. And his flesh was restored, like the flesh of a little child: and he was

made clean. And returning to the man of God with all his train, he came, and stood before him, and said: In truth, I know there is no other God in all the earth, but only in Israel. I beseech thee therefore take a blessing¹ of thy servant. But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

And Naaman said: As thou wilt; but I beseech thee, grant to me thy servant, to take from hence two mules' burden of earth.² For thy servant will not henceforth offer holocaust, or victim, to other gods, but to the Lord. And he said to him: Go in peace. So he departed from him in the springtime of the earth. But Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, in not receiving of him that which he brought. As the Lord liveth, I will run after him, and take some thing of him. And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well? And he said: Well: My master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the prophets. Give them a talent of silver, and two changes of garments. And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants; and they carried them before him. And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away. And they departed.

But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants. But the leprosy of Naaman shall also stick to thee, and to thy seed for ever. And he went out from him a leper as white as snow.

¹ A blessing here means a present.

² To make an altar.

IRON SWIMS ON THE WATER

VI. 1-7. And the sons of the prophets said to Eliseus: Behold the place where we dwell with thee is too strait for us. Let us go as far as the Jordan and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go. And one of them said: But come thou also with thy servants. He answered: I will come. So he went with them. And when they were come to the Jordan they cut down wood. And it happened, as one was felling some timber, that the head of the axe fell into the water. And he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed. And the man of God said: Where did it fall? And he shewed him the place. Then he cut off a piece of wood, and cast it in thither: and the iron swam. And he said: Take it up. And he put out his hand and took it.

WAR WITH SYRIA

VI. 9-23. And the king of Syria warred against Israel, and the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place; for the Syrians are there in ambush. And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel? And one of his servants said: No one, my lord O king, but Eliseus the prophet.

ELISEUS AT DOTHAN

And he said to them: Go, and see where he is, that I may send, and take him. And they told him, saying: Behold he is in Dothan. Therefore he sent thither horses and chariots, and the strength of an army. And they came by night, and beset the city. And the servant of the man of God rising early, went out, and saw an army round about the city, and horses and chariots. And he told him, saying: Alas, alas, alas, my lord, what shall we do? But he answered: Fear not; for there are more with us than with them. And Eliseus prayed, and the Lord opened the eyes of the servant, and he saw. And behold the mountain *was* full of horses, and chariots of fire round about Eliseus: but Eliseus prayed to the Lord saying: Strike, I beseech thee, this people with blindness. And the Lord struck them with blindness, according to the word of Eliseus.

And Eliseus said to them: This is not the way, neither is this the city. Follow me; and I will shew you the man whom you seek. So he led them into Samaria. And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes: and they saw themselves to be in the midst of Samaria.

And the king of Israel said to Eliseus, when he saw them: My father, shall I kill them? And he said: Thou shalt not kill them; for thou didst not take them with thy sword, or thy bow, that thou mayest kill them. But set bread and water before them, that they may eat and drink, and go to their master. And a great provision of meats was set before them, and they ate and drank. And he let them go: and they went away to their master. And the robbers of Syria came no more into the land of Israel.

The similarity of names may make the next point difficult to follow.

Note that Ochozias, King of Israel, reigned from 853-851 B.C. and was succeeded by his son Joram.

Joram, King of Juda, reigned from 848-844 B.C. and was succeeded by his son Ochozias. (*See table, p. 203.*)

This Ochozias, King of Juda, was the son of Athalia, and she succeeded him on the throne, having previously slain every other possible claimant.

JUDA

OCHOZIAS

844-843 B.C.

II Paralipomenon XXII. 1-6. And the inhabitants of Jerusalem made Ochozias Joram's youngest son king in his place. So Ochozias the son of Joram king of Juda reigned. Ochozias was forty-two years old when he began to reign: and he reigned one year in Jerusalem. And the name of his mother was Athalia the daughter of Amri.

He also walked in the ways of the house of Achab: for his mother pushed him on to do wickedly. So he did evil in the sight of the Lord, as the house of Achab did: for they were his counsellors to his destruction. And he went with Joram the son of Achab king of Israel, to fight against Hazael king of Syria, at Ramoth Galaad: and the Syrians wounded Joram. And he returned to be healed in Jezrahel: for he received many wounds in the foresaid battle. And Ochozias the son of Joram king of Juda went down to visit Joram the son of Achab in Jezrahel where he lay sick.

ISRAEL

JEHU IS MADE KING

IX. 1-13; 16-22. And Eliseus the prophet called one of the sons of the prophets and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad. And when thou art come thither, thou shalt see Jehu the son of Josaphat. And going in thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber. Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

So the young man went away to Ramoth Galaad. And behold the captains of the army were sitting; and he said: I have a word to thee, O prince. And Jehu arose, and went into the chamber. And he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord. And thou shalt cut off the house of Achab thy master: and I will revenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezabel. And I will destroy all the house of Achab, and the dogs shall eat Jezabel in the field of Jezrahel: and there shall be no one to bury her. And he opened the door and fled.

Then Jehu went forth to the servants of his lord. And they said to him: Are all things well? Why came this mad man to thee? And he said to them: Thus and thus did he speak to me. And he said: Thus saith the Lord: I have anointed thee king over Israel. Then they made haste and taking every man his garment laid it under his feet, after the manner of a judgment seat. And they sounded the trumpet, and said: Jehu is king.

And Jehu got up, and went into Jezrahel: for Joram was sick there, and Ochozias king of Juda was come down to visit Joram. The watchmen therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well? So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? Go behind and follow me. And the watchman told, saying: The messenger came to them; but he returneth not. And he sent a second

chariot of horses. And he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? Pass, and follow me. And the watchman told, saying: He came even to them, but returneth not. And the driving is like the driving of Jehu the son of Namsi, for he drives furiously.

And Joram said: Make ready the chariot. And they made ready his chariot. And Joram king of Israel, and Ochozias king of Juda went out, each in his own chariot. And they went out to meet Jehu: and met him in the field of Naboth the Jezrahelite. And when Joram saw Jehu, he said: Is there peace, Jehu? And, he answered: What peace?

DEATH OF JORAM, KING OF ISRAEL

IX. 23-24; 27-28; 30-36. And Joram turned his hand, and fleeing said to Ochozias: There is treachery, Ochozias. But Jehu bent his bow with his hand, and shot Joram between the shoulders. And the arrow went out through his heart: and immediately he fell in his chariot.

DEATH OF OCHOZIAS, KING OF JUDA

But Ochozias king of Juda seeing this, fled by the way of the garden house. And Jehu pursued him, and said: Strike him also in his chariot. And they struck him. And he fled into Mageddo, and died there. And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers in the city of David.

DEATH OF JEZABEL

And Jehu came into Jezrahel; but Jezabel hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window at Jehu coming in at the gate, and Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him. And he said to them: Throw her down headlong. And they threw her down. And the wall was sprinkled with her blood: and the hoofs of the horses trod upon her. And when he was come in, to eat, and to drink, he said: Go, and see after that cursed woman, and bury her; because she is a king's daughter. And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands. And coming back they told him. And Jehu

said: It is the word of the Lord, which he spoke by his servant Elias the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel.

JEHU AND THE PRIESTS OF BAAL

X. 18-21; 24-31; 35-36. And Jehu gathered together all the people, and said to them: Achab worshipped Baal a little; but I will worship him more.¹ Now therefore call to me all the prophets of Baal, and all his servants, and all his priests. Let none be wanting, for I have a great sacrifice to offer to Baal. Whosoever shall be wanting shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal. And he said: Proclaim a festival for Baal. And he called, and he sent into all the borders of Israel: and all the servants of Baal came. There was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other. And Jehu and they went in to offer sacrifices and burnt offerings. But Jehu had prepared him fourscore men without, and said to them: If any of the men escape, whom I have brought into your hands, he that letteth him go shall answer life for life. And it came to pass, when the burnt offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them. Let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out. And they went into the city of the temple of Baal, and brought the statue out of Baal's temple, and burnt it, and broke it in pieces. So Jehu destroyed Baal out of Israel. But yet he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin: nor did he forsake the golden calves that were in Bethel and Dan. And the Lord said to Jehu: Because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Achab according to all that was in my heart, thy children shall sit upon the throne of Israel to the fourth generation. But Jehu took no heed to walk in the law of the Lord the God of Israel with all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz his son reigned in his stead. And the time that Jehu reigned over Israel was eight and twenty years.

¹ *I will worship him more.* Jehu sinned in thus pretending to worship Baal, and causing sacrifice to be offered to him; because evil is not to be done, that good may come of it (Romans III. 8).

JUDA

ATHALIA USURPS THE THRONE

843 B.C.

XI. 1-5; 7-9. And Athalia the mother of Ochozias, seeing that her son was dead, arose, and slew all the royal seed. But Josaba the daughter of king Joram, sister of Ochozias, took Joas the son of Ochozias: and stole him from among the king's sons that were slain, out of the bedchamber with his nurse: and hid him from the face of Athalia, so that he was not slain. And he was with her six years hid in the house of the Lord. And Athalia reigned over the land.

And in the seventh year Joiada sent, and taking the centurions and the soldiers, brought them in to him into the temple of the Lord, and made a covenant with them. And taking an oath of them in the house of the Lord, he shewed them the king's son. And he commanded them, saying: This is the thing that you must do. Keep the watch of the house of the Lord about the king. And you shall compass him round about, having weapons in your hands. And if any man shall enter the precinct of the temple, let him be slain: and the centurions did according to all things that Joiada the priest had commanded them.

II Paralipomenon XXIII. 11-16; 21. And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand. And they made him king: and Joiada the high priest and his sons anointed him. And they prayed for him, and said: God save the king.

Now when Athalia heard the noise of the people running and praising the king, she came in to the people, into the temple of the Lord. And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

DEATH OF ATHALIA

And Joiada the high priest going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple; and when she is without, let her

be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord. And they laid hold on her by the neck: and when she was come within the horse gate of the palace, they killed her there.

And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the Lord. And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

JOAS

837 B.C.

II Paral. XXIV. 1-2; 15-23; 25, 27. Joas was seven years old when he began to reign: and he reigned forty years in Jerusalem. And he did that which is good before the Lord all the days of Joiada the priest.

DEATH OF JOIADA

But Joiada grew old, and was full of days, and died when he was a hundred and thirty years old. And they buried him in the city of David among the kings, because he had done good to Israel, and to his house.

And after the death of Joiada the princes of Juda went in, and worshipped the king: and he was soothed by their services and hearkened to them. And they forsook the temple of the Lord the God of their fathers, and served groves and idols: and wrath came upon Juda and Jerusalem for this sin. And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them.

MARTYRDOM OF ZACHARIAS

The spirit of God then came upon Zacharias the son of Joiada the priest.¹ And he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord which will not be for your good, and have forsaken the Lord, to make him forsake you? And they gathered themselves together against him, and stoned him at the king's commandment in

¹ This martyrdom was referred to by Our Lord. (See Matthew XXIII. 35.)

the court of the house of the Lord. And king Joas did not remember the kindness that Joiada his father had done to him; but killed his son. And when he died, he said: The Lord see, and require it.

DEATH OF JOAS

And when a year was come about, the army of Syria came up against Joas. And they came to Juda and Jerusalem, and killed all the princes of the people; and Joas's servants rose up against him, for revenge of the blood of the son of Joiada the priest. And they slew him in his bed: and he died. And they buried him in the city of David, but not in the sepulchres of the kings. And Amasias his son reigned in his stead.

DEATH OF ELISEUS

XIII. 14-21. Now Eliseus was sick of the illness whereof he died. And Joas¹ king of Israel went down to him, and wept before him, and said: O my father, my father, the chariot of Israel and the guider thereof. And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow, and arrows, he said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands, and said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria. And thou shalt strike the Syrians in Aphec, till thou consume them. And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times and stood still. And the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction; but now three times shalt thou smite it.

And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year. And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.

¹ Not King Joas of Juda whom Joiada placed on the throne.

JUDA

OZIAS'S SIN

II Paralipomenon XXVI. 3-5; 16-21; 23. Ozias¹ was sixteen years old when he began to reign; and he reigned two and fifty years in Jerusalem. And he did that which was right in the eyes of the Lord, according to all that Amasias his father had done. And he sought the Lord in the days of Zacharias that understood and saw God: and as long as he sought the Lord, he directed him in all things.

But when he was made strong, his heart was lifted up to his destruction: and he neglected the Lord his God. And going into the temple of the Lord, he had a mind to burn incense upon the altar of incense. And immediately Azarias the priest going in after him, and with him four-score priests of the Lord, most valiant men, withstood the king and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry. Go out of the sanctuary: do not despise: for this thing shall not be accounted to thy glory by the Lord God.

And Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense. And Azarias the high priest, and all the rest of the priests looked upon him, and saw the leprosy in his forehead; and they made haste to thrust him out. Yea himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord. And Ozias the king was a leper unto the day of his death. And he dwelt in a house apart, being full of the leprosy for which he had been cast out of the house of the Lord. And Ozias slept with his fathers: and they buried him in the field of the royal sepulchres, because he was a leper. And Joatham his son reigned in his stead.

EZECHIAS, KING OF JUDA

726 B.C.

XVIII. 1-3; 5-7; 10-12. In the third year of Osee king of Israel, reigned Ezechias the son of Achaz, king of Juda. He was five and twenty years old when he began to reign: and he reigned nine and twenty years in Jerusalem. The

¹ Ozias of Juda was the grandson of Joas of Juda. (See p. 203.)

name of his mother was Abi the daughter of Zacharias. And he did that which was good before the Lord, according to all that David his father had done. He trusted in the Lord the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him. And he stuck to the Lord, and departed not from his steps: but kept his commandments, which the Lord commanded Moses. Wherefore the Lord also was with him: and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the Assyrians, and served him not.

CAPTIVITY OF ISRAEL

722 B.C.

In the ninth year of Osee king of Israel, Samaria was taken. And the king of the Assyrians carried away Israel into Assyria, and placed them by the rivers of Gozan in the cities of the Medes: because they hearkened not to the voice of the Lord their God, but transgressed his covenant. All that Moses the servant of the Lord commanded, they would not hear nor do.

XVII. 22-24. And the children of Israel walked in all the sins of Jeroboam, which he had done. And they departed not from them, till the Lord removed Israel from his face, as he had spoken in the hand of all his servants the prophets. And Israel was carried away out of their land to Assyria, unto this day. And the king of the Assyrians brought people from Babylon, and placed them in the cities of Samaria instead of the children of Israel. And they possessed Samaria, and dwelt in the cities thereof.

Thus ended the Kingdom of Israel, which had lasted 218 years, from the reign of Jeroboam to this Babylonian captivity. Samaria was taken by Sargon, King of the Assyrians, who not only carried off the Israelites to Babylon, but peopled Samaria with a mixed race, henceforth known as Samaritans. The captive Israelites never returned to Palestine, but were dispersed among the nations: it is thus that the ten tribes are spoken of as "lost."

SENNACHERIB INVADES JUDA

713 B.C.

II Paralipomenon XXXII. 1-8. After these things, Sennacherib king of the Assyrians came and entered into Juda, and besieged the fenced cities, desiring to take

them. And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem, he took counsel with the princes, and the most valiant men to stop up the heads of the springs, that were without the city. And as they were all of this mind, he gathered together a very great multitude; and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and find abundance of water. He built up also with great diligence all the wall that had been broken down, and built towers upon it, and another wall without. And he appointed captains of the soldiers of the army. And he called them all together in the street of the gate of the city; and spoke to their heart, saying: Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him. For there are many more with us than with him. For with him is an arm of flesh: with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda.

XVIII. 14-20; 22, 24-31; 33, 36-37. Then Ezechias king of Juda sent messengers to the king of the Assyrians, saying: I have offended, depart from me; and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias king of Juda, of three hundred talents of silver, and thirty talents of gold. And Ezechias gave all the silver that was found in the house of the Lord, and in the king's treasures. At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

And the king of the Assyrians sent Rabsaces with a strong army to Jerusalem. And they went up and came to Jerusalem: and they stood by the conduit of the upper pool, which is in the way of the fuller's field. And they called for the king: and there went out to them Eliacim the son of Helcias, who was over the house.

And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein thou trustest? Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel? But if you say to me: We trust in the Lord our God: how can you stand against one lord of the least of my master's servants? Is it without the will of the Lord that I am come up to this place to destroy it?

Then Eliacim the son of Helcias, said to Rabsaces: We pray

thee speak to us thy servants in Syriac: for we understand that tongue. And speak not to us in the Jews' language, in the hearing of the people that are upon the wall. And Rabsaces answered them, saying: Hath my master sent me to thy master and to thee, to speak these words, and not rather to the men that sit upon the wall? Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians. Thus saith the king: Let not Ezechias deceive you: for he shall not be able to deliver you out of my hand. Neither let him make you trust in the Lord, saying: The Lord will surely deliver us; and this city shall not be given into the hand of the king of the Assyrians. Do not hearken to Ezechias, who deceiveth you, saying: The Lord will deliver us. Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him. And Eliacim the son of Helcias, who was over the house, came to Ezechias, and told him the words of Rabsaces.

XIX. 1-7; 10-11; 14-20; 32-37. And when king Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliacim, who was over the house, and the ancients of the priests, covered with sackcloths, to Isaias, the prophet, the son of Amos.¹ And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy. It may be the Lord thy God will hear all the words of Rabsaces, whom the king of the Assyrians his master hath sent to reproach the living God, and do thou offer prayer for the remnants that are found. So the servants of king Ezechias came to Isaias. And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me. Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country: and I will make him fall by the sword in his own country.

¹ Isaias prophesied between 730-700 B.C. (approximately), chiefly in the reign of Ezechias. His book of prophecy ranks among the very greatest writings of the world. His name means "Salvation of the Lord." Tradition tells us that he suffered martyrdom, being sawn in two for denouncing the evil ways of an evil king.

For extracts from his book see pp. 356-370.

And Rabsaces returned, and he sent messengers to Ezechias, saying: Thus shall you say to Ezechias king of Juda: Let not thy God deceive thee, in whom thou trustest. And do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians. Behold thou hast heard what the kings of the Assyrians have done to all countries: how they have laid them waste. And canst thou alone be delivered?

And when Ezechias had received the letter of the hand of messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord. And he prayed in his sight, saying: O Lord God of Israel, who sitteth upon the cherubims, thou alone art the God of all the kings of the earth. Thou madest heaven and earth. Incline thy ear, and hear: open, O Lord, thy eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God. Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all. And they have cast their gods into the fire. For they were not gods, but the works of men's hands of wood and stone: and they destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know, that thou art the Lord the only God. And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: I have heard the prayer thou hast made to me concerning Sennacherib king of the Assyrians. Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it. By the way that he came, he shall return: and into this city he shall not come, saith the Lord. And I will protect this city, and will save it for my own sake, and for David my servant's sake. And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead. And Sennacherib king of the Assyrians departing went away: And he returned and abode in Ninive. And as he was worshipping in the temple of Nesroch his god, his sons slew him with the sword. And they fled into the land of the Armenians: and Asarhaddon his son reigned in his stead.

SICKNESS OF EZECHIAS

XX. 1-11. In those days Ezechias was sick unto death. And Isaias the son of Amos the prophet came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live. And he turned his

face to the wall, and prayed to the Lord, saying: I beseech thee, O Lord; remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping. And before Isaias was gone out of the middle of the court, the word of the Lord came to him, saying: Go back, and tell Ezechias the captain of my people: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: and behold I have healed thee. On the third day thou shalt go up to the temple of the Lord. And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians: and I will protect this city for my own sake, and for David my servant's sake. And Isaias said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed. And Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I shall go up to the temple of the Lord the third day? And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which He hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees? And Ezechias said: It is an easy matter for the shadow to go forward ten lines; and I do not desire that this be done: but let it return back ten degrees. And Isaias the prophet called upon the Lord; and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz.

EZECHIAS AND BERODACH BALADAN

XX. 12-19; 21. At that time, Berodach Baladan, the son of Baladan, king of the Babylonians, sent letters and presents to Ezechias: for he had heard that Ezechias had been sick. And Ezechias rejoiced at their coming: and he showed them the house of his aromatical spices, and the gold and the silver, and divers precious odours, and ointments, and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions that Ezechias shewed them not.

And Isaias the prophet came to king Ezechias, and said to him: What said these men? Or from whence came they to thee? And Ezechias said to him: From a far country they came to me out of Babylon. And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house; there is nothing among my treasures that I have not shewn them. And Isaias said to Ezechias:

Hear the word of the Lord. Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon. Nothing shall be left, saith the Lord. And thy sons also they shall take away: to the palace of the king of Babylon. Ezechias said to Isaïas: The word of the Lord, which thou hast spoken, is good. Let peace and truth be in my days.

DEATH OF EZECHIAS

And Ezechias slept with his fathers: and Manasses his son reigned in his stead.

MANASSES

XXI. 1-2. Manasses was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem: and he did evil in the sight of the Lord.

II Paralipomenon XXXIII. 10-13; 20. And the Lord spoke to him, and to his people: and they would not hearken. Therefore he brought upon them the captains of the army of the king of the Assyrians. And they took Manasses, and carried him bound with chains and fetters to Babylon. And after that he was in distress he prayed to the Lord his God: and did penance exceedingly before the God of his fathers. And he entreated him, and besought him earnestly. And he heard his prayer, and brought him again to Jerusalem into his kingdom. And Manasses knew that the Lord was God. And Manasses slept with his fathers; and they buried him in his house. And his son Amon reigned in his stead.

JOSIAS

II Paral. XXXIV. 1-2. Josias¹ was eight years old when he began to reign; and he reigned one and thirty years in Jerusalem. And he did that which was right in the sight of the Lord, and walked in the ways of David his father. He declined not, neither to the right hand, nor to the left.

THE BOOK OF THE LAW

II Paral. XXXIV. 8-23; 26-33. Now in the eighteenth year of his reign, when he had cleansed the land, and the temple of the Lord, he sent Saphan and Maasias the governor of the city, to repair the house of the Lord his God. And they came to Helcias the high priest: and received of him the money which had been brought into the house of the

¹ Josias was the son of Amon. (See p. 204.)

Lord, which they delivered into the hands of them that were over the workmen in the house of the Lord, to repair the temple, and mend all that was weak. Now when they carried out the money that had been brought into the temple of the Lord, Helcias the priest found the book of the law of the Lord, by the hand of Moses. And he said to Saphan the scribe: I have found the book of the law in the house of the Lord. And he delivered it to him. But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servants, is accomplished. They have gathered together the silver that was found in the house of the Lord. Moreover Helcias the priest gave me this book. And he read it before the king. And when he had heard the words of the law, he rent his garments: and he commanded Helcias, saying: Go, and pray to the Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this book, which is found. For the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book.

And Helcias and they that were sent with him by the king, went to Olda the prophetess, who dwelt in Jerusalem and they spoke to her the words above mentioned. And she answered them: As to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord the God of Israel: Because thou hast heard the words of this book, and thy heart was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord. For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace: and thy eyes shall not see all the evil that I will bring upon this place, and the inhabitants thereof.

They therefore reported to the king all that she had said.

And he called together all the ancients of Juda and Jerusalem. And went up to the house of the Lord: and all the men of Juda, and the inhabitants of Jerusalem, the priests and the Levites, and all the people from the least to the greatest. And the king read in their hearing, in the house of the Lord, all the words of the book. And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications, with all his heart, and with all his soul, and to do the things that were written in that book which he

had read. And he adjured all that were found in Jerusalem and Benjamin to do the same. And the inhabitants of Jerusalem did according to the covenant of the Lord the God of their fathers. And Josias made all that were left in Israel to serve the Lord their God. As long as he lived they departed not from the Lord the God of their fathers.

XXIII. 28-30; 32. Now the rest of the acts of Josias, and all that he did, are they not written in the book of the words of the days of the kings of Juda? In his days Pharaoh Nechao king of Egypt went up against the king of Assyria to the river Euphrates. And king Josias went to meet him: and was slain at Mageddo, when he had seen him. And his servants carried him dead from Mageddo. And they brought him to Jerusalem, and buried him in his own sepulchre.¹ And the people of the land took Joachaz the son of Josias: and they anointed him, and made him king in his father's stead. And he did evil before the Lord, according to all that his fathers had done.

In 609 B.C. Joachaz was deposed by Nechao Pharaoh and carried into Egypt where he died.

His brother Joakim then became king and "did evil before the Lord." He was subject for three years to Nabuchodonosor, King of Babylon, and then rebelled against him, in consequence of which Nabuchodonosor himself came to Jerusalem, put Joakim to death, and placed Joachin his son on the throne.

When, three months later, Nabuchodonosor again besieged the city, Joachin, seeing that Egypt had been conquered, capitulated and was carried captive to Babylon, with 10,000 of his subjects, among whom were the prophets Daniel and Ezechiel and also Mardochai, uncle of the beautiful maid Esther, of whom more anon. This is known as the Great Babylonian captivity.

BABYLONIAN CAPTIVITY

XXIV. 10-15; 17-20. At that time the servants of Nabuchodonosor king of Babylon came up against Jerusalem: and the city was surrounded with their forts. And Nabuchodonosor king of Babylon came to the city with his servants to assault it. And Joachin king of Juda went out to the king of Babylon, and the king of Babylon received him in the eighth year of his reign. And he brought out from thence all the treasures of the house of the Lord, and

¹ We read in Ecclesiasticus (Chapter XLIX): "The memory of Josias is like the composition of a sweet smell made by the art of a perfumer: his remembrance shall be sweet as honey in every mouth and as music at a banquet of wine."

the treasures of the king's house. And he cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord. And he carried away all Jerusalem; and all the princes; and all the valiant men of the army, to the number of ten thousand into captivity; and every artificer and smith. And none were left, but the poor sort of the people of the land. And he carried away Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs. And the judges of the land he carried into captivity from Jerusalem into Babylon.

SEDECIAS, THE LAST KING OF JUDA

597 B.C.

And he appointed Matthaniah his uncle in his stead: and called his name Sedecias.

Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem. And he did evil before the Lord, according to all that Joakim had done. For the Lord was angry against Jerusalem and against Juda, till he cast them out from his face. And Sedecias revolted from the king of Babylon.

XXV. 1-11; 22. And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor king of Babylon came, he and all his army against Jerusalem. And they surrounded it; and raised works round about it. And the city was shut up and besieged till the eleventh year of king Sedecias, the ninth day of the month. And a famine prevailed in the city; and there was no bread for the people of the land. And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden. And Sedecias fled by the way that leadeth to the plains of the wilderness. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho. And all the warriors that were with him were scattered, and left him. So they took the king, and brought him to the king of Babylon; and he gave judgment upon him. And he slew the sons of Sedecias before his face; and he put out his eyes, and bound him with chains, and brought him to Babylon.

THE LAST CAPTIVITY

586 B.C.

In the fifth month, the eleventh day of the month, that is, the nineteenth year of the king of Babylon, came

Nabuzardan commander of the army, a servant of the king of Babylon, into Jerusalem. And he burnt the house of the Lord, and the king's house, and the houses of Jerusalem: and every house he burnt with fire. And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about.

And Nabuzardan the commander of the army, carried away the rest of the people that remained in the city, and the fugitives that had gone over to the king of Babylon, and the remnant of the common people. But over the people that remained in the land of Juda, which Nabuchodonosor king of Babylon had left, he gave the government to Godolias the son of Ahicam the son of Saphan.

The destruction of Jerusalem by the Babylonians took place in 586 B.C. The bitter sense of bereavement experienced by the captives is described in Psalm CXXXVI.

"By the waters of Babylon, we sat and wept, when we remembered thee, O Sion."

There can be no doubt that at first they were treated with great harshness and cruelty: the lash and the dungeon were probably freely used. But as Daniel's¹ influence increased their condition became less unbearable, and we find the prophet Jeremias writing to them from Egypt: "Build ye houses and dwell in them: plant orchards and eat the fruit of them: take ye wives and beget sons and daughters."²

Religious life among the Jews at Babylon revived considerably. There came a strong reaction against idolatry and faith in and expectation of the Messias were greatly strengthened. There was, of course, no temple and therefore no sacrifice, but synagogues for prayer and the reading of the Law were founded for the first time.

When the release came and the Jews were free to return to the Holy Land, only a small number availed themselves of the permission, and the rest, consisting for the most part of the new generation born in Babylonia, preferred to remain there, where they had found a comfortable home.

In 538 B.C. Darius the Mede conquered Babylon³ and ruled it under Cyrus, King of Persia, who had penetrated into Babylonia and taken possession of it.

Cyrus, probably that same year, issued an edict for the restoration of the Jews.

Some 50,000, under the guidance of Zorobabel, a grandson of King Joachin, "gathered themselves together as one man to Jerusalem."

¹ See p. 380.

² Jeremias XXIX. 5.

³ See map facing p. 392.

THE FIRST BOOK OF ESDRAS

This book deals with the restoration of the Jews owing to the decree of Cyrus, the building of the new Temple and the opposition this met with from the Samaritans. Esdras, a holy priest and doctor of the Law, describes his own return in 458 B.C.

The Second Book of Esdras is often called the Book of Nehemias.

Nehemias, a Jew of noble birth and cupbearer to the King, returned to Jerusalem in 444 B.C. He gives us an account of the rebuilding of the walls and restoration of the city, as well as of several reforms which he carried through.

DECREE OF CYRUS

538 B.C.

I. 1-7; 11. In the first year of Cyrus¹ king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying: Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea. Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord the God of Israel. He is the God that is in Jerusalem. And let all the rest in all places, where-soever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God which is in Jerusalem.

Then rose up the chief of the fathers of Juda and Benjamin, and the priests, and Levites, and every one whose spirit God had raised up, to go up to build the temple of the Lord which was in Jerusalem. And all they that were round about helped their hands with vessels of silver and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord. And king Cyrus brought forth the vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god. All the vessels of gold and silver, five thousand four hundred. All these

¹ See Note 2, p. 205.

Sassabasar¹ brought with them that came up from the captivity of Babylon to Jerusalem.

III. 1-4; 6, 8, 10-13. And now the seventh month was come, and the children of Israel were in their cities. And the people gathered themselves together as one man to Jerusalem. And Josue² the son of Josedec rose up, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren: and they built the altar of the God of Israel that they might offer holocausts upon it, as it is written in the law of Moses the man of God. And they set the altar of God upon its bases, while the people of the lands round about put them in fear: and they offered upon it a holocaust to the Lord morning and evening. And they kept the feast of tabernacles, as it is written: and offered the holocaust every day orderly according to the commandment, the duty of the day in its day. From the first day of the seventh month they began to offer holocausts to the Lord: but the temple of God was not yet founded.

THE TEMPLE IS REBUILT

And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren, the priests, and the Levites, and all that were come from the captivity to Jerusalem began. And they appointed Levites from twenty years old and upward, to hasten forward the work of the Lord. And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets: and the Levites the sons of Asaph with cymbals, to praise God by the hands of David king of Israel. And they sung together hymns, and praise to the Lord: because he is good; for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid. But many of the priests and the Levites, and the chief of the fathers and the ancients that had seen the former temple, when they had the foundation of this temple before their eyes, wept with a loud voice. And many shouting for joy lifted up their voice. So that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the

¹ *Sassabasar*. Otherwise *Zorobabel*.

² Josue was the high priest at that time.

people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

THE SAMARITANS HINDER THE WORK

IV. 1-4; 6-7; 11-15; 18-19; 21-22; 24. Now the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord the God of Israel. And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do. But Zorobabel, and Josue, and the rest of the chief of the fathers of Israel said to them: You have nothing to do with us to build a house to our God; but we ourselves alone will build to the Lord our God, as Cyrus king of the Persians hath commanded us. Then the people of the land hindered the hands of the people of Juda, and troubled them in building. And in the reign of Assuerus,¹ in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem. And in the days of Artaxerxes, Beselam and the rest that were in the council wrote to Artaxerxes king of the Persians: and the letter of accusation was written in Syriac, and was read in the Syrian tongue.

(This is the copy of the letter, which they sent to him): To Artaxerxes the king, thy servants, the men that are on this side of the river, send greeting. Be it known to the king, that the Jews, who came up from thee to us, are come to Jerusalem a rebellious and wicked city, which they are building, setting up the ramparts thereof and repairing the walls. And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues; and this loss will fall upon the kings. But we remembering the salt that we have eaten in the palace, and because we count it a crime to see the king wronged, have therefore sent and certified the king, that search may be made in the books of the histories of thy fathers. And thou shalt find written in the records; and shalt know that this city is a rebellious city, and hurtful to the kings and provinces. The king sent word to the inhabitants of Samaria, and to the rest beyond the river, sending greeting and peace: The accusation, which you have sent to us, hath been plainly read before me. And I com-

¹ *Assuerus*. Otherwise called Cambyses, the son and successor of Cyrus. He is also in the following verse named Artaxerxes, a name common to almost all the kings of Persia.

manded; and search hath been made. And it is found, that this city of old time hath rebelled against kings, and seditions and wars have been raised therein. Now therefore hear the sentence: Hinder those men, that this city be not built, till further orders be given by me. See that you be not negligent in executing this, lest by little and little the evil grow to the hurt of the kings. Then the work of the house of the Lord in Jerusalem was interrupted, and ceased till the second year of the reign of Darius king of the Persians.

521 B.C.

V. 1-5; 7-9; 11-13; 17. Now Aggeus the prophet, and Zacharias the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel. Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem: and with them were the prophets of God helping them.

And at the same time came to them Thathanai, who was governor beyond the river, and their counsellors; and said thus to them: Who hath given you counsel to build this house, and to repair the walls thereof? In answer to which, we gave them the names of the men who were the promoters of that building. But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter should be referred to Darius,¹ and then they should give satisfaction concerning that accusation. The letter which they sent him, was written thus: To Darius the king all peace. Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with unpolished stones; and timber is laid in the walls. And this work is carried on diligently, and advanceth in their hands. And we asked those ancients, and said to them thus: Who hath given you authority to build this house, and to repair these walls? And they answered us in these words, saying: We are the servants of the God of heaven and earth; and we are building a temple that was built these many years ago, and which a great king of Israel built and set up. But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor the king of Babylon the Chaldean: and he destroyed this house, and carried away the people to Babylon. But in the first

¹ This was Darius the Great (Hystaspis).

year of Cyrus the king of Babylon, king Cyrus set forth a decree, that this house of God should be built. Now therefore if it seem good to the king, let him search in the king's library, which is in Babylon, whether it hath been decreed by Cyrus the king, that the house of God in Jerusalem should be built: and let the king send his pleasure to us concerning this matter.

II. 1-2; 6-16; 18-19; 21-22. Then king Darius gave orders; and they searched in the library of the books that were laid up in Babylon, and there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written.

KING DARIUS PRONOUNCES IN FAVOUR OF THE BUILDING

Now therefore Thathanai, governor of the country beyond the river, and your counsellors who are beyond the river, depart far from them, and let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place. I also have commanded what must be done by those ancients of the Jews, that the house of God may be built: to wit, that of the king's chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered. And if it shall be necessary, let calves also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in any thing. And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children. And I have made a decree: That if any whosoever, shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated. And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the house of God, that is in Jerusalem. I Darius have made the decree, which I will have diligently complied with.

So then Thathanai, governor of the country beyond the river, and his counsellors diligently executed what Darius the king had commanded. And the ancients of the Jews built, and prospered according to the prophecy of Aggeus the prophet, and of Zacharias the son of Addo. And they

built and finished, by the commandment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxerxes, kings of the Persians. And they were finishing this house of God until the third day of the month of Adar, which was in the sixth year of the reign of king Darius. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of the house of God with joy. And they set the priests in their divisions, and the Levites in their courses over the works of God in Jerusalem, as it is written in the book of Moses. And the children of Israel of the captivity kept the phase, on the fourteenth day of the first month. And the children of Israel that were returned from captivity, kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord the God of Israel.

ESDRAS DESCRIBES HIS OWN RETURN FROM BABYLON

458 B.C.

VII. 1, 6, 9-18; 20, 23-25; 27-28. Now after these things in the reign of Artaxerxes king of the Persians,¹ Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel. And the king granted him all his request, according to the hand of the Lord his God upon him. Upon the first day of the first month he began to go up from Babylon; and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him. For Esdras had prepared his heart to seek the law of the Lord, and to do and to teach in Israel the commandments and judgment.

EDICT OF ARTAXERXES

And this is the copy of the letter of the edict, which king Artaxerxes gave to Esdras the priest, the scribe instructed in the words and commandments of the Lord, and his ceremonies in Israel. Artaxerxes, king of kings, to Esdras the priest, the most learned scribe of the law of the God of heaven, greeting: "It is decreed by me, that all they of the

¹ King Artaxerxes was son of Xerxes and grandson of Darius the Great.

people of Israel, and of the priests and of the Levites in my realm, that are minded to go into Jerusalem, should go with thee. For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem according to the law of thy God, which is in thy hand. And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem. And all the silver and gold that thou shalt find in all the province of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem. Take freely: and buy diligently with this money, calves, rams, lambs, with the sacrifices and libations of them. And offer them upon the altar of the temple of your God, that is in Jerusalem. And if it seem good to thee, and to thy brethren to do any thing with the rest of the silver and gold, do it according to the will of your God. And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me. All that belongeth to the rites of the God of heaven, let it be given diligently in the house of the God of heaven. We give you also to understand concerning all the priests, and the Levites, and ministers of the house of this God, that you have no authority to impose toll or tribute, or custom upon them. And thou Esdras, according to the wisdom of thy God, which is in thy hand, appoint judges and magistrates, that may judge all the people that is beyond the river, that is: for them who know the law of thy God. Yea and the ignorant teach ye freely."

Blessed be the Lord the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem. And I being strengthened by the hand of the Lord my God, which was upon me, gathered together out of Israel chief men to go up with me.

THE BOOK OF NEHEMIAS

WHICH IS CALLED

THE SECOND OF ESDRAS

NEHEMIAS COMES TO JERUSALEM

445 B.C.

I. 1-6; 8-11. The words of Nehemias¹ the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of Susa, that Hanani one of my brethren came, he and some men of Juda; and I asked them concerning the Jews, that remained and were left of the captivity, and concerning Jerusalem. And they said to me: They that have remained, and are left of the captivity there in the province, are in great affliction and reproach. And the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven. And I said: I beseech thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee and keep thy commandments: let thy ears be attentive, and thy eyes open, to hear the prayer of thy servant, which I pray before thee now, night and day, for the children of Israel thy servants. And I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned. Remember the word that thou commandedst to Moses thy servant, saying: If you shall transgress, I will scatter you abroad among the nations: but if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there. And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand. I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and direct thy servant this day: and give him mercy before this man.

For I was the king's cupbearer.

II. 1-13; 15-18. And it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king, that

¹ See p. 253.

wine was before him: and I took up the wine, and gave it to the king. And I was as one languishing away before his face. And the king said to me: Why is thy countenance sad, seeing thou dost not appear to be sick? This is not without cause, but some evil, I know not what, is in thy heart. And I was seized with an exceeding great fear. And I said to the king: O king, live for ever: Why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

Then the king said to me: For what dost thou make request? And I prayed to the God of heaven. And I said to the king: If it seem good to the king, and if thy servant hath found favour in thy sight: that thou wouldst send me into Judea to the city of the sepulchre of my father, and I will build it. And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king; and he sent me. And I fixed him a time. And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea: and the king gave me according to the good hand of my God with me.

And I came to the governors of the country beyond the river, and gave them the king's letters: and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

And I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem; and there was no beast with me, but the beast that I rode upon. And I went out by night by the gate of the valley, and before the dragon fountain, and to the dung gate: and I viewed the wall of Jerusalem which was broken down, and the gates thereof which were consumed with fire. And I went up in the night by the torrent, and viewed the wall: and going back I came to the gate of the valley, and returned. But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work.

THE BUILDING OF THE WALLS OF JERUSALEM

Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof

are consumed with fire. Come, and let us build up the walls of Jerusalem, and let us be no longer a reproach. And I shewed them how the hand of my God was good with me, and the king's words, which he had spoken to me. And I said: Let us rise up, and build. And their hands were strengthened in good.

IV. 1-9; 11-22. And it came to pass, that when Sanaballat heard that we were building the wall he was angry. And being moved exceedingly he scoffed at the Jews; and said before his brethren, and the multitude of the Samaritans: What are the silly Jews doing? Will the Gentiles let them alone? Will they sacrifice and make an end in a day? Are they able to raise stones out of the heaps of the rubbish, which are burnt? Tobias also the Ammonite who was by him said: Let them build; if a fox go up, he will leap over their stone wall.

Hear thou our God, for we are despised. Turn their reproach upon their own head, and give them to be despised in a land of captivity. Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders. So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

SANABALLAT

And it came to pass, when Sanaballat, and Tobias, heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry. And they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes. And we prayed to our God, and set watchmen upon the wall day and night against them. And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease. And it came to pass, that when the Jews that dwelt by them came and told us ten times, out of all the places from whence they came to us: I set the people in the place behind the wall round about in order, with their swords, and spears, and bows. And I looked and rose up. And I said to the chief men and the magistrates, and to the rest of the common people: Be not afraid of them. Remember the Lord who is great and terrible; and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work. And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail: and the rulers were behind them in all the house of Juda. Of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword. For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

And I said to the nobles, and to the magistrates, and to the rest of the common people. The work is great and wide; and we are separated on the wall, one far from another. In what place soever you shall hear the sound of the trumpet, run all thither unto us. Our God will fight for us. And let us do the work: and let one half of us hold our spears from the rising of the morning till the stars appear. At that time also I said to the people: Let every one with his servant stay in the midst of Jerusalem; and let us take our turns in the night, and by day, to work.

VI. 1-4; 15-16. And it came to pass, when Sanaballat, and Tobias, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it (though at that time I had not set up the doors in the gates): they sent to me, saying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief.

And I sent messengers to them, saying: I am doing a great work, and I cannot come down, lest it be neglected whilst I come and go down to you.

And they sent to me, according to this word, four times: and I answered them after the same manner.

But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days. And it came to pass when all our enemies heard of it, that all nations which were round about us were afraid and were cast down within themselves: for they perceived that this work was the work of God.

THE BOOK OF TOBIAS

This book has often been described as "a perfect idyll." It is generally supposed to have been written during the captivity: some commentators put it later. It gives us the story of Tobias, one of the captives carried to Babylon by Salmanasar, King of Assyria, about 730 B.C.

TOBIAS'S EARLY HISTORY

I. 1-4; 9-10; 13-17; 19-25. Tobias of the tribe and city of Nephtali (which is in the upper parts of Galilee above Naasson, beyond the way that leadeth to the west, having on the right hand the city of Sephet), when he was made captive in the days of Salmanasar king of the Assyrians even in his captivity, forsook not the way of truth: but every day gave all he could get to his brethren, his fellow captives, that were of his kindred. And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.

But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name. And from his infancy he taught him to fear God, and to abstain from all sin. And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king. And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind. He therefore went to all that were in captivity, and gave them wholesome admonitions.

And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king: and when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money. Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able, out of his goods. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.

And when king Sennacherib was come back, fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies. But when it was told the king, he commanded him to be slain, and

took away all his substance. But Tobias fleeing away with his son and with his wife, lay concealed: for many loved him. But after forty-five days, the king was killed by his own sons. And Tobias returned to his house: and all his substance was restored to him.

TOBIAS BURIES THE DEAD

II. 1-7; 10-14; 19-23. But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house, he said to his son: Go, and bring some of our tribe that fear God, to feast with us. And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body. And taking it up he carried it privately to his house, that after the sun was down, he might bury him cautiously. And when he had hid the body, he ate bread with mourning and fear, remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning. So when the sun was down, he went and buried him.

HIS BLINDNESS

Now it happened one day that, being wearied with burying, he came to his house and cast himself down by the wall and slept. And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.

Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him: but continued immovable in the fear of God, giving thanks to God all the days of his life.

Now Anna his wife went daily to weaving work; and she brought home what she could get for their living by the labour of her hands. Whereby it came to pass that she received a young kid, and brought it home. And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen: restore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft. At these words his wife being angry answered: It is evident thy hope is come to nothing, and thy alms now

appear. And with these and other such like words she upbraided him.

III. 1-3; 7-14; 20-25. Then Tobias sighed, and began to pray with tears, saying: Thou art just, O Lord, and all thy judgments are just; and all thy ways mercy, and truth, and judgment. And now, O Lord, think of me, and take not revenge of my sins: neither remember my offences, nor those of my parents.

Now it happened on the same day, that Sara daughter of Raguel, in Rages¹ a city of the Medes, received a reproach from one of her father's servant maids, because she had been given to seven husbands, and a devil had killed them. So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands. Wilt thou kill me also, as thou hast already killed seven husbands? At these words she went into an upper chamber of her house: and for three days and three nights did neither eat nor drink. But continuing in prayer with tears, she besought God that he would deliver her from this reproach. And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord, she said: Blessed is thy name, O God of our fathers: who when thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon thee. To thee, O Lord, I turn my face: to thee I direct my eyes. For thy counsel is not in man's power. But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy. For thou art not delighted in our being lost: because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness. Be thy name, O God of Israel, blessed for ever. At that time the prayers of them both were heard in the sight of the glory of the most high God. And the holy angel of the Lord, Raphael, was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

TOBIAS SENDS HIS SON TO GABELUS

IV. 1-3; 5, 20-23. Therefore when Tobias thought that his prayer was heard that he might die, he called to him Tobias

¹ There were two cities in Media of the name of Rages. Raguel dwelt in one of them, and Gabelus in the other.

his son. And he said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life. And when she also shall have ended the time of her life, bury her by me. Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him. I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me. Now therefore inquire how thou mayst go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand. Fear not, my son: we lead indeed a poor life: but we shall have many good things, if we fear God, and depart from all sin, and do that which is good.

Ch. 1-28. Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me. But how I shall get this money, I cannot tell. He knoweth not me, and I know not him. What token shall I give him? Nor did I ever know the way which leadeth thither. Then his father answered him, and said: I have a note of his hand with me, which when thou shalt shew him, he will presently pay it. But go now, and seek thee out some faithful man, to go with thee for his hire: that thou mayst receive it, while I yet live.

Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk. And not knowing that he was an angel of God, he saluted him, and said: From whence art thou, good young man? But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes? And he answered: I know it; and I have often walked through all the ways thereof; and I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes, which is situate in the mount of Ecbatana. And Tobias said to him: Stay for me, I beseech thee, till I tell thee some things to my father.

Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him. So going in he saluted him, and said: Joy be to thee always. And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light of heaven? And the young man said to him: Be of good courage; thy cure from God is at hand.

And Tobias said to him: Canst thou conduct my son to

Gabelus at Rages, a city of the Medes? And when thou shalt return, I will pay thee thy hire. And the angel said to him: I will conduct him thither, and bring him back to thee. And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou? And Raphael the angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son? But lest I should make thee uneasy, I am Azarias, the son of the great Ananias.¹ And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family. And the angel said to him: I will lead thy son safe, and bring him to thee again safe. And Tobias answering, said: May you have a good journey; and God be with you in your way; and his angel accompany you. Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell: and they set out both together.

And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. I wish the money for which thou hast sent him, had never been. For our poverty was sufficient for us, that we might account it as riches, that we saw our son. And Tobias said to her: Weep not. Our son will arrive thither safe, and will return safe to us; and thy eyes shall see him. For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy. At these words his mother ceased weeping, and held her peace.

VI. 1-13. And Tobias went forward; and the dog followed him. And he lodged the first night by the river of Tigris. And he went out to wash his feet: and behold a monstrous fish came up to devour him. And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me. And the angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land: and he began to pant before his feet. Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee. For these are necessary for useful medicines. And when he had done so, he roasted the flesh thereof, and they took it with them in the way. The rest they salted as much as might serve them, till they came to Rages the city of the Medes.

¹ *Azarias*, in Hebrew, signifies *the help of God*, and *Ananias* *the grace of God*.

Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish? And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them. And the gall is good for anointing the eyes, in which there is a white speck: and they shall be cured. And Tobias said to him: Where wilt thou that we lodge? And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe. And he hath a daughter named Sara: but he hath no son nor any other daughter beside her. All his substance is due to thee: and thou must take her to wife. Ask her therefore of her father: and he will give her thee to wife.

TOBIAS'S MARRIAGE

III. 1-13; 15-17. And they went in to Raguel, and Raguel received them with joy. And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin! And when he had spoken these words, he said: Whence are ye young men our brethren? But they said: We are of the tribe of Nephtali, of the captivity of Ninive. And Raguel said to them: Do you know Tobias my brother? And they said: We know him. And when he was speaking many good things of him, the angel said to Raguel: Tobias concerning whom thou inquirest is this young man's father. And Raguel went to him, and kissed him with tears; and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man. And Anna his wife, and Sara their daughter wept. And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner, Tobias said:

I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter. Now when Raguel heard this, he was afraid, knowing what had happened to those seven husbands. And he began to fear lest it might happen to him also in like manner. And as he was in suspense, and gave no answer to his petition, the angel said to him: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife. Therefore another could not have her. Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight. And now doubt not but I

will give her to thee. And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob, be with you. And may he join you together, and fulfil his blessing in you. And taking paper they made a writing of the marriage. And afterwards they made merry, blessing God.

VIII. 2-3; 23-24. And Tobias, remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals. Then the angel Raphael took the devil, and bound him in the desert of upper Egypt. And Raguel adjured Tobias, to abide with him two weeks. And of all things which Raguel possessed, he gave one half to Tobias: and made a writing, that the half that remained should after their decease come also to Tobias.

RAPHAEL GOES TO GABELUS

IX. 1-12. Then Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray thee hearken to my words. If I should give myself to be thy servant, I should not make a worthy return for thy care. However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus, to Rages the city of the Medes: and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding. For thou knowest that my father numbereth the days: and if I stay one day more, his soul will be afflicted. And indeed thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

Then Raphael took four of Raguel's servants, and two camels, and went to Rages the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money. And he told him concerning Tobias, the son of Tobias, all that had been done: and made him come with him to the wedding.

And when he was come into Raguel's house he found Tobias sitting at the table. And he leaped up, and they kissed each other. And Gabelus wept, and blessed God, and said: The God of Israel bless thee; because thou art the son of a very good and just man, and that feareth God, and doth almsdeeds. And may a blessing come upon thy wife and upon your parents. And may you see your children, and your children's children, unto the third and fourth generation. And may your seed be blessed by the

God of Israel, who reigneth for ever and ever. And when all had said, Amen, they went to the feast: but the marriage feast they celebrated also with the fear of the Lord.

THE RETURN JOURNEY

X. 1-13. But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why thinkest thou doth my son tarry, or why is he detained there? Is Gabelus dead, thinkest thou, and no man will pay him the money? And he began to be exceeding sad, both he and Anna his wife with him. And they began both to weep together: because their son did not return to them on the day appointed. But his mother wept and was quite disconsolate, and said: Woe, woe is me! My son, why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity? We having all things together in thee alone, ought not to have let thee go from us. And Tobias said to her: Hold thy peace, and be not troubled: our son is safe. That man with whom we sent him is very trusty. But she could by no means be comforted: but daily running out looked round about, and went into all the ways by which there seemed any hope he might return; that she might if possible see him coming afar off.

But Raguel said to his son-in-law: Stay here, and I will send a messenger to Tobias thy father, that thou art in health. And Tobias said to him: I know that my father and mother now count the days; and their spirit is grievously afflicted within them. And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in men-servants, and women-servants, in cattle, in camels, and in kine, and in much money: and sent him away safe and joyful from him, saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die. And the parents taking their daughter kissed her, and let her go: admonishing her to honour her father and mother-in-law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.

XI. 1-19; 21. And as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day. And the angel said: Brother Tobias, thou knowest how thou

didst leave thy father. If it please thee therefore, let us go before: and let the family follow softly after us, together with thy wife, and with the beasts. And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed. But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off. And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming. And returning she told her husband, saying: Behold thy son cometh.

TOBIAS CURES HIS FATHER'S BLINDNESS

And Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith adore the Lord thy God; and giving thanks to him, go to thy father and kiss him. And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

Then the dog, which had been with them in the way, ran before; and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail.

And his father that was blind, rising up, began to run, stumbling with his feet: and giving a servant his hand, went to meet his son. And receiving him kissed him, as did also his wife. And they began to weep for joy. And when they had adored God, and given him thanks, they sat down together.

Then Tobias taking of the gall of the fish, anointed his father's eyes. And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg. And Tobias took hold of it, and drew it from his eyes. And immediately he recovered his sight. And they glorified God, both he and his wife and all that knew him. And Tobias said: I bless thee, O Lord God of Israel, because thou hast chastised me, and thou hast saved me. And behold I see Tobias my son.

And after seven days Sara his son's wife, and all the family arrived safe: and the cattle, and the camels, and an abundance of money of his wife's: and that money also which he had received of Gabelus. And he told his parents all the benefits of God, which he had done to him by the man that conducted him. And for seven days they feasted and rejoiced all with great joy.

RAPHAEL MAKES HIMSELF KNOWN

XII. 1-9; 11-22. Then Tobias called to him his son, and said to him: What can we give to this holy man, that is come with thee? Tobias answering, said to his father: Father, what wages shall we give him? Or what can be worthy of his benefits? He conducted me and brought me safe again; he received the money of Gabelus; he caused me to have my wife; and he chased from her the evil spirit. He gave joy to her parents; myself he delivered from being devoured by the fish; thee also he hath made to see the light of heaven; and we are filled with all good things through him. What can we give him sufficient for these things? But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.

So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought. Then he said to them secretly: Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shewn his mercy to you. For it is good to hide the secret of a king: but honourable to reveal and confess the works of God. Prayer is good with fasting and alms: more than to lay up treasures of gold: for alms delivereth from death: and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. I discover then the truth unto you: and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven, who stand before the Lord. And when they had heard these things, they were troubled: and being seized with fear they fell upon the ground on their face. And the angel said to them: Peace be to you. Fear not. For when I was with you, I was there by the will of God: bless ye him, and sing praises to him. I seemed indeed to eat and to drink with you: but I use an invisible meat and drink, which cannot be seen by men. It is time therefore that I return to him that sent me: but bless ye God, and publish all his wonderful works.

And when he had said these things, he was taken from their sight: and they could see him no more. Then they lying prostrate for three hours upon their face, blessed God: and rising up, they told all his wonderful works.

XIV. 1-2; 4, 14-17. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren. And after he had lived a hundred and two years, he was buried honourably in Ninive. And the rest of his life was in joy: and with great increase of the fear of God he departed in peace.

And it came to pass that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother-in-law. And he found them in health in a good old age: and he took care of them, and he closed their eyes. And all the inheritance of Raguel's house came to him: and he saw his children's children to the fifth generation. And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him. And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.

THE BOOK OF JUDITH

Holofernes, the general of Nabuchodonosor, King of Ninive,¹ besieged Bethulia, a city of the Samaritan hills, overlooking the plains of Esdraclon. Eliachim, the high priest, exhorted the Jews to resist him. The events recorded probably took place in the reign of Manasses (697-642 B.C.), but commentators tell us this is uncertain.

The great lessons of the book are the power of prayer, zeal for God's House (threatened with destruction) and trust in God's loving and providential care.

THE ASSYRIAN ARMY

II. 1, 4-7. In the thirteenth year of the reign of Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor king of the Assyrians, that he would revenge himself.² Nabuchodonosor, the king, called Holofernes the general of his armies, and said to him: Go out against all the kingdoms of the west, and against them especially that despised my commandment. Thy eye shall not spare any kingdom: and all the strong cities thou shalt bring under my yoke.

Then Holofernes called the captains, and officers of the power of the Assyrians. And he mustered men for the expedition, as the king commanded him: a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen.

ISRAEL PREPARES FOR WAR

IV. 1-4; 7-8; 10-11; 14, 16. Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him. Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples. And they sent into all Samaria round about, as far as Jericho; and seized upon all the tops of the mountains. And they compassed their towns with walls, and gathered together corn for provision for war. And all

¹ This Nabuchodonosor is not the King of Babylon who took and destroyed Jerusalem, but another of the same name, who reigned in Ninive: he was probably contemporary with Manasses, King of Juda. (See p. 204.)

² Against the kingdoms of the west, because they had rejected his messengers.

the people cried to the Lord with great earnestness: and they humbled their souls in fastings, and prayers, both they and their wives. And the priests put on haircloths; and they caused the little children to lie prostrate before the temple of the Lord. And the altar of the Lord they covered with haircloth.

Then Eliachim the high priest of the Lord went about all Israel and spoke to them, saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord. So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord. And they all begged of God with all their heart, that he would visit his people Israel.

HOLOFERNES AND ACHIOR

V. 1-3; 5-6; 9-10; 12-15; 17-19; 24-25. And it was told Holofernes the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains. And he was transported with exceeding great fury and indignation: and he called all the princes of Moab and the leaders of Ammon. And he said to them: Tell me what is this people that besetteth the mountains; or what are their cities, and of what sort, and how great? Also what is their power, or what is their multitude: or who is the king over their warfare?

Then Achior¹ captain of all the children of Ammon answering, said: If thou vouchsafe, my lord, to hear, I will tell the truth in thy sight concerning this people, that dwelleth in the mountains. This people is of the offspring of the Chaldeans. They worshipped one God of heaven, who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, they went down into Egypt; and there for four hundred years were so multiplied, that the army of them could not be numbered. And when the king of Egypt oppressed them, they cried to their Lord: and he struck the whole land of Egypt with divers plagues. The God of heaven opened the sea to them in their flight, and when an innumerable army of the Egyptians pursued after them, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity. And after they came out of the Red Sea, they abode in the deserts of mount Sina, in which never man could dwell, or son of man rested. There bitter fountains were made sweet for them to drink: and for forty years they received food

¹ See p. 12.

from heaven. And there was no one that triumphed over this people, but when they departed from the worship of the Lord their God. But as often as beside their own God, they worshipped any other, they were given to spoil, and to the sword, and to reproach. And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist. Now therefore, my lord, search if there be any iniquity of theirs in the sight of their God. Let us go up to them, because their God will surely deliver them to thee: and they shall be brought under the yoke of thy power: but if there be no offence of this people in the sight of their God, we cannot resist them, because their God will defend them: and we shall be a reproach to the whole earth.

VI. 1-5; 7. And it came to pass when he had left off speaking, that Holofernes being in a violent passion, said to Achior: Because thou hast prophesied unto us, saying: That the nation of Israel is defended by their God. To shew thee that there is no God, but Nabuchodonosor: when we shall slay them all as one man, then thou also shalt die with them by the sword of the Assyrians; and all Israel shall perish with thee. And thou shalt find that Nabuchodonosor is lord of the whole earth. But if thou think thy prophecy true, let not thy countenance sink. And let the paleness that is in thy face, depart from thee, if thou imaginest these my words cannot be accomplished. Then Holofernes commanded his servants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Israel.

SIEGE OF BETHULIA

VII. 1, 4, 6-12; 15-16; 18-20; 22-25. But Holofernes on the next day gave orders to his army, to go up against Bethulia. But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord, that the God of Israel would shew his mercy upon his people. Now Holofernes, in going round about, found that the fountain which supplied them with water, ran through an aqueduct without the city on the south side. And he commanded their aqueduct to be cut off. Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water. But the children of Ammon and Moab came to Holofernes, saying: Set guards at the springs that they may not draw water out of them: and

thou shalt destroy them without sword. And these words pleased Holofernes, and his officers: and he placed all round about a hundred men at every spring. And when they had kept this watch for full twenty days, the cisterns, and the reserve of waters failed among all the inhabitants of Bethulia.

Then all the men and women, young men, and children, gathering themselves together to Ozias,¹ all together with one voice, said: Assemble ye all that are in the city, that we may of our own accord yield ourselves all up to the people of Holofernes. For it is better, that being captives we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.

And when they had said these things, there was great weeping and lamentation of all in the assembly. And for many hours with one voice they cried to God, saying: We have sinned with our fathers, we have done unjustly, we have committed iniquity. Have thou mercy on us, because thou art good, or punish our iniquities by chastising us thyself: and deliver not them that trust in thee to a people that knoweth not thee. And when being wearied with these cries, and tired with these weepings, they held their peace,

Ozias rising up all in tears, said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord. For perhaps he will put a stop to his indignation, and will give glory to his own name. But if after five days be past there come no aid, we will do the things which you have spoken.

JUDITH AND THE RULERS OF BETHULIA

VIII. 1-17; 28-34. Now it came to pass, when Judith a widow had heard these words, who was the daughter of Merari, and her husband was Manasses, who died in the time of the barley harvest. For he was standing over them that bound sheaves in the field; and the heat came upon his head. And he died in Bethulia his own city, and was buried there with his fathers. And Judith his relict was a widow now three years and six months. And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel. And she was exceedingly beautiful: and her husband left her great riches, and very many servants,

¹ *Ozias.* Ruler of Bethulia.

and large possessions of herds of oxen, and flocks of sheep. And she was greatly renowned among all, because she feared the Lord very much: neither was there any one that spoke an ill word of her.

When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi. And they came to her, and she said to them: What is this word, by which Ozias hath consented to give up the city to the Assyrians, if within five days there come no aid to us? And who are you that tempt the Lord? This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation. You have set a time for the mercy of the Lord: and you have appointed him a day, according to your pleasure. But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon. For God will not threaten like man, nor be inflamed to anger like the son of man. And therefore let us humble our souls before him. And continuing in an humble spirit in his service, let us ask the Lord with tears, that according to his will so he would shew his mercy to us: that as our heart is troubled by their pride, so also we may glorify in our humility.

And Ozias and the ancients said to her: All things which thou hast spoken are true; and there is nothing to be reprehended in thy words. Now therefore pray for us; for thou art a holy woman, and one fearing God.

And Judith said to them: As you know that what I have been able to say is of God: so that which I intend to do, prove ye if it be of God; and pray that God may strengthen my design. You shall stand at the gate this night; and I will go out with my maid-servant. And pray ye, that, as you have said, in five days the Lord may look down upon his people Israel. But I desire that you search not into what I am doing: and till I bring you word let nothing else be done but to pray for me to the Lord our God. And Ozias the prince of Juda said to her: Go in peace; and the Lord be with thee to take revenge of our enemies. So returning they departed.

JUDITH'S PRAYER

IX. 1-3; 5-6; 8-10; 13-15; 17. And when they were gone, Judith went into her oratory: and putting on haircloth, laid ashes on her head. And falling down prostrate before the Lord, she cried to the Lord, saying: O Lord God of my father

Simeon,¹ who gavest him a sword to execute vengeance against strangers, assist, I beseech thee, O Lord God, me a widow. For all thy ways are prepared; and in thy providence thou hast placed thy judgments. Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after thy servants. The deep held their feet: and the waters overwhelmed them. So may it be with these also, O Lord, who trust in their multitude, and know not that thou art our God, who destroyest wars from the beginning. And the Lord is thy name. Let him be caught in the net of his own eyes in my regard: and do thou strike him by the graces of the words of my lips. Give me constancy in my mind, that I may despise him: and fortitude that I may overthrow him. For this will be a glorious monument for thy name, when he shall fall by the hand of a woman. O God of the heavens, creator of the waters, and Lord of the whole creation: hear me a poor wretch, making supplication to thee, and presuming of thy mercy.

JUDITH AND HOLOFERNES

X. 1-20. And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord. And she called her maid: and going down into her house she took off her haircloth, and put away the garments of her widowhood, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments. And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue. And therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely. And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting. And when they saw her they were astonished, and admired her beauty exceedingly. But they asked her no question. Only they let her pass, saying: The God of our fathers give thee grace. And may he strengthen all the counsel of thy heart with

¹ Judith was descended from Simeon, son of Jacob and Lia.

his power, that Jerusalem may glory in thee; and thy name may be in the number of the holy and just. And they that were there said, all with one voice: So be it, so be it. But Judith praying to the Lord, passed through the gates, she and her maid.

And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: Whence comest thou? Or whither goest thou? And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you. For this reason I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and shew him by what way he may take them, without the loss of one man of his army. And when the men had heard her words, they beheld her face. And their eyes were amazed, for they wondered exceedingly at her beauty. And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord. And be assured of this, that when thou shalt stand before him, he will treat thee well: and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her. And when she was come into his presence, forthwith Holofernes was caught by his eyes. And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women, that we should not think it worth our while for their sakes to fight against them? And Judith seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones: after she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

XI. 1, 3-4; 14-21. Then Holofernes said to her: Be of good comfort, and fear not in thy heart; for I have never hurt a man that was willing to serve Nabuchodonosor the king. But now tell me, why it hath pleased thee to come to us?

And Judith said to him: Receive the words of thy handmaid; for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing. For I, thy handmaid, worship God even now that I am with thee: and thy handmaid will go out. And I will pray to God, and he will tell me when he will repay Israel for their sins: and I will come and tell thee, so that I may bring thee through the midst of Jerusalem. And thou shalt have all the people of Israel, as sheep that have no shepherd; and there shall not so much as one dog bark against thee. Because these

things are told me by the providence of God; and because God is angry with them, I am sent to tell these very things to thee. And all these words pleased Holofernes, and his servants. And they admired her wisdom; and they said one to another: There is not such another woman upon earth in look, in beauty, and in sense of words. And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands. And because thy promise is good, if thy God shall do this for me, he shall also be my God. And thou shalt be great in the house of Nabuchodonosor: and thy name shall be renowned through all the earth.

XII. 1-8; 10, 12-15; 17-20. Then he ordered that she should go in where his treasures were laid up; and bade her tarry there. And he appointed what should be given her from his own table. And Judith answered him and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought. And Holofernes said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee? And Judith said: As thy soul liveth, my lord, thy handmaid shall not spend all these things till God do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded. And when she was going in, she desired that she might have liberty to go out at night and before day, to prayer, and to beseech the Lord. And he commanded his chamberlains, that she might go out and in, to adore her God as she pleased, for three days. And she went out in the nights into the valley of Bethulia, and as she came up, she prayed to the Lord the God of Israel, that he would direct her way to the deliverance of his people. And it came to pass on the fourth day, that Holofernes made a supper for his servants. Vagao¹ went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him and drink wine and be merry. And Judith answered him: Who am I, that I should gainsay my lord? All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life. And she arose and dressed herself out with her garments: and going in she stood before his face. And Holofernes said to her: Drink now, and sit down and be merry; for thou hast found favour before me. And Judith said: I will drink my lord, because my life is

¹ *Vagao.* A servant sent by Holofernes.

magnified this day above all my days. And she took and ate and drank before him what her maid had prepared for her. And Holofernes was made merry on her occasion, and drank exceeding much wine.

XIII. 1-31. And when it was grown late, his servants made haste to their lodgings: and Vagao shut the chamber doors, and went his way. And they were all overcharged with wine. And Judith was alone in the chamber. But Holofernes lay on his bed, fast asleep, and Judith spoke to her maid to stand without before the chamber, and to watch. And Judith stood before the bed praying with tears; and the motion of her lips in silence, saying: Strengthen me, O Lord God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayst raise up Jerusalem thy city. And that I may bring to pass that which I have purposed, having a belief that it might be done by thee. And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it. And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour. And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body. And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet. And they two went out according to their custom, as it were to prayer. And they passed the camp; and having compassed the valley, they came to the gate of the city.

And Judith from afar off cried to the watchmen upon the walls: Open the gates, for God is with us, who hath shewn his power in Israel. And it came to pass, when the men had heard her voice, that they called the ancients of the city. And all ran to meet her from the least to the greatest: for they now had no hopes that she would come. And lighting up lights they all gathered round about her. And she went up to a higher place, and commanded silence to be made. And when all had held their peace, Judith said:

Praise ye the Lord our God, who hath not forsaken them that hope in him. And by me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed the enemy of his people by my hand this night. Then she brought forth the head of Holofernes out of the wallet, and shewed it them, saying: Behold the head of Holofernes the general of the army of the Assyrians. But as the same Lord liveth, his angel hath been my keeper both going hence, and abiding there, and returning from

thence hither. Give all of you glory to him, because he is good: because his mercy endureth for ever.

And they all adored the Lord, and said to her: The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. And Ozias, the prince of the people of Israel, said to her: ¹ Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies. Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord, for ever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God. And all the people said: So be it. So be it. And Achior being called for came; and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand. And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel, and threatened thee with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword. Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth; and his soul swooned away. But after he had recovered his spirits, he fell down at her feet, and revered her, and said: Blessed art thou by thy God in every tabernacle of Jacob; for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

DEFEAT OF THE ASSYRIANS

XIV. 1-3; 5, 7, 13-16. And Judith said to all the people: Hear me, my brethren; hang ye up this head upon our walls. And as soon as the sun shall rise, let every man take his arms: and rush ye out, not as going down beneath, but as making an assault. Then the watchmen must needs run to awake their prince for the battle. And fear shall fall upon them. And when you shall know that they are fleeing, go after them securely: for the Lord will destroy them under your feet. And immediately at break of day, they hung up the head of Holofernes upon the walls. Then Vagao

¹ These words are applied by the Church to Our Lady: Judith is a type of her, who crushed the serpent's head.

going into his chamber, stood before the curtain, and made a clapping with his hands. But when with hearkening, he perceived no motion of one lying, he came near to the curtain; and lifting it up, and seeing the body of Holofernes, lying upon the ground, he cried out with a loud voice, with weeping, and rent his garments. And he went into the tent of Judith; and not finding her, he ran out to the people, and said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor.

XV. 1-4; 6-7; 9-12. And when all the army heard that Holofernes was beheaded, courage and counsel fled from them. And being seized with trembling and fear, they thought only to save themselves by flight. So that no one spoke to his neighbour, but they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them: and fled by the ways of the fields, and the paths of the hills. So the children of Israel seeing them fleeing, followed after them. And because the Assyrians were not united together, they went without order in their flight. But the children of Israel pursuing in one body, defeated all that they could find. And they pursued them with the edge of the sword until they came to the extremities of their confines. And the rest that were in Bethulia went into the camp of the Assyrians, and took away the spoils, which the Assyrians in their flight had left behind them: and they were laden exceedingly.

And Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith. And when she was come out to him, they all blessed her with one voice, saying: ¹Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. For thou hast done manfully, and thy heart has been strengthened. Therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever. And all the people said: So be it. So be it.

XVI. 22, 24-25. And it came to pass after these things, that all the people, after the victory, came to Jerusalem to adore the Lord: and as soon as they were purified, they all offered holocausts, and vows, and their promises. And the people were joyful in the sight of the sanctuary: and for three months the joy of this victory was celebrated with Judith. And after those days every man returned to his house. And Judith was made great in Bethulia; and she was most renowned in all the land of Israel.

¹ See footnote, p. 284.

THE BOOK OF ESTHER

We have here another story connected with the Babylonian captivity.

The scene is laid in the Persian Court of Assuerus, i.e., Xerxes I.

Mardochai and his niece Edissa or Esther had been carried off by Nabuchodonosor (*see* p. 250) at the time of the Babylonian captivity.

Commentators tell us that both the author and the date of this book are uncertain.

QUEEN VASTHI'S DISGRACE

I. 1-3; 5, 7, 9-13; 15-19; 21. In the days of Assuerus, who reigned from India to Ethiopia, over a hundred and twenty-seven provinces: when he sat on the throne of his kingdom, the city Susan was the capital of his kingdom. Now in the third year of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces in his sight. And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least: and commanded a feast to be made seven days in the court of the garden. And they that were invited, drank in golden cups: and the meats were brought in divers vessels, one after another. Also Vasthi the queen made a feast for the women in the palace, where king Assuerus was used to dwell.

Now on the seventh day, when the king was merry, he commanded the seven eunuchs that served in his presence, to bring in queen Vasthi before the king, with the crown set upon her head: to shew her beauty to all the people and the princes. For she was exceeding beautiful. But she refused, and would not come at the king's commandment. Whereupon the king, being angry, and inflamed with a very great fury, asked the wise men what sentence ought to pass upon Vasthi the queen, who had refused to obey the commandment of king Assuerus?

And Mamuchan¹ answered, in the hearing of the king and

¹ *Mamuchan.* A Persian Prince.

the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of king Assuerus. For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him, and she would not. And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands. Wherefore the king's indignation is just. If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the Medes, which must not be altered: That Vasthi come in no more to the king; but another, that is better than her, be made queen in her place. His counsel pleased the king and the princes. And the king did according to the counsel of Mamuchan.

ESTHER IS CHOSEN QUEEN

II. 1-11; 15-18; 21-23. After this, when the wrath of king Assuerus was appeased, he remembered Vasthi, and what she had done and what she had suffered. And the king's servants and his officers said: Let young women be sought for the king, virgins and beautiful, and let some persons be sent through all the provinces to look for beautiful maidens and virgins. And whosoever among them all shall please the king's eyes, let her be queen instead of Vasthi. The word pleased the king: and he commanded it should be done as they had suggested.

There was a man in the city of Susan, a Jew, named Mardochai, the son of Jair, who had been carried away from Jerusalem at the time that Nabuchodonosor king of Babylon carried away Jechonias king of Juda. And he had brought up his brother's daughter Edissa, who by another name was called Esther. Now she had lost both her parents: and was exceeding fair and beautiful. And her father and mother being dead, Mardochai adopted her for his daughter. And when the king's ordinance was noised abroad, Esther also among the rest of the maidens was delivered to the overseer to be kept in the number of the women. And she pleased him, and found favour in his sight. And he commanded the eunuch to hasten the women's ornaments, and to deliver to her her part, and to adorn and deck out both her and her waiting maids. And she would not tell him her people nor her country. For Mardochai had charged her to say nothing

at all of that: and he walked every day before the court of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what would befall her.

And as the time came orderly about, the day was at hand, when Esther was to go in to the king. But she sought not women's ornaments, but whatsoever Egeus the eunuch the keeper of the virgins had a mind, he gave her to adorn her. For she was exceeding fair: and her incredible beauty made her appear agreeable and amiable in the eyes of all. So she was brought to king Assuerus, the tenth month, which is called Tebeth, in the seventh year of his reign. And the king loved her more than all the women: and she had favour and kindness before him above all the women. And he set the royal crown on her head, and made her queen instead of Vasthi. And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

At that time, therefore, when Mardochai abode at the king's gate, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry. And they designed to rise up against the king, and to kill him. And Mardochai had notice of it, and immediately he told it to queen Esther: and she to the king in Mardochai's name, who had reported the thing unto her. It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

AMAN'S TREACHERY

III. 1-5; 8-11. After these things, king Assuerus advanced Aman, the son of Amadathi. And he set his throne above all the princes that were with him. And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them. Only Mardochai did not bend his knee, nor worship him. And the king's servants that were chief at the doors of the palace said to him: Why dost thou alone not observe the king's commandment? And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether he would continue in his resolution: for he had told them that he was a Jew.

Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceeding angry. And Aman said to king Assuerus: There is a people scattered through all the provinces of thy kingdom, and separated one from another, that use new laws and ceremonies, and moreover despise the king's ordinances. If it please thee, decree that they may be destroyed: and I will pay ten thousand talents to thy treasurers. And the king took the ring that he used, from his own hand, and gave it to Aman, and he said to him: As to the money which thou promisest, keep it for thyself. And as to the people, do with them as seemeth good to thee.

ESTHER'S PROMISE OF INTERCESSION

IV. 1-2; 4-17. Now when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head. And he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind. And he came lamenting in this manner even to the gate of the palace: for no one clothed with sackcloth might enter the king's court. Then Esther's maids and her eunuchs went in, and told her. And when she heard it she was in a consternation. And she sent a garment, to clothe him, and to take away the sackcloth: but he would not receive it. And she called for Athach the eunuch, whom the king had appointed to attend upon her: and she commanded him to go to Mardochai, and learn of him why he did this. And Athach going out went to Mardochai, who was standing in the street of the city, before the palace gate. And Mardochai told him all that had happened. He gave him also a copy of the edict: that he should shew it to the queen, and admonish her to go in to the king, and to entreat him for her people.

And Athach went back and told Esther all that Mardochai had said. She answered him, and bade him say to Mardochai: All the king's servants know, that whosoever cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay: except the king shall hold out the golden sceptre to him, in token of clemency, that so he may live. How then can I go in to the king, who for these thirty days now have not been called unto him? And when Mardochai had heard this, he sent word to Esther again, saying: Think not that thou mayst save thy life only, because thou art in the king's house, more

than all the Jews. For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion: and thou, and thy father's house, shall perish. And who knoweth whether thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this? And again Esther sent to Mardochai in these words: Go, and gather together all the Jews whom thou shalt find in Susan: and pray ye for me. Neither eat nor drink for three days and three nights: and I with my handmaids will fast in like manner. And then I will go in to the king, against the law, not being called: and expose myself to death and to danger. So Mardochai went, and did all that Esther had commanded him.

ESTHER BEFORE THE KING

V. 1-14. And on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's hall. Now he sat upon his throne in the hall of the palace, over against the door of the house. And when he saw Esther the queen standing, she pleased his eyes, and he held out toward her the golden sceptre which he held in his hand. And she drew near, and kissed the top of his sceptre.

And the king said to her: What wilt thou, Queen Esther? What is thy request? If thou shouldst even ask one half of the kingdom, it shall be given to thee. But she answered: If it please the king, I beseech thee to come to me this day, and Aman with thee, to the banquet which I have prepared. And the king said forthwith: Call ye Aman quickly, that he may obey Esther's will. So the king and Aman came to the banquet which the queen had prepared for them. And the king said to her, after he had drunk wine plentifully: What dost thou desire should be given thee? And for what thing askest thou? Although thou shouldst ask the half of my kingdom, thou shalt have it.

And Esther answered: My petition and request is this. If I have found favour in the king's sight; and if it please the king to give me what I ask, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them; and to morrow I will open my mind to the king. So Aman went out that day joyful and merry. And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honour him, but did not so much as move from the place where he sat, he was exceedingly angry. But dissembling his anger, and returning into

his house, he called together to him his friends, and Zares his wife. And he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants. And after this he said: Queen Esther also hath invited no other to the banquet with the king, but me. And with her I am also to dine to morrow with the king: and whereas I have all these things, I think I have nothing, so long as I see Mardochai the Jew sitting before the king's gate. Then Zares his wife and the rest of his friends answered him: Order a great beam to be prepared, fifty cubits high. And in the morning, speak to the king, that Mardochai may be hanged upon it. And so thou shalt go full of joy with the king to the banquet. The counsel pleased him: and he commanded a high gibbet to be prepared.

THE KING AND MARDOCHAI

VI. 1-14. That night the king passed without sleep: and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him, they came to that place where it was written, how Mardochai had discovered the treason of the eunuchs, who sought to kill king Assuerus. And when the king heard this, he said: What honour and reward hath Mardochai received for this fidelity? His servants and ministers said to him: He hath received no reward at all. And the king said immediately: Who is in the court? For Aman was coming in to the inner court of the king's house, to speak to the king, that he might order Mardochai to be hanged upon the gibbet which was prepared for him. The servants answered: Aman standeth in the court. And the king said: Let him come in. And when he was come in, he said to him: What ought to be done to the man whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself, answered: The man whom the king desireth to honour, ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head. And let the first of the king's princes and nobles hold his horse. And going through the street of the city, proclaim before him and say: Thus shall he be honoured, whom the king hath a mind to honour. And the king said to him: Make haste and take the robe and the horse; and do as thou hast spoken to Mardochai the Jew, who sitteth before the

gates of the palace. Beware thou pass over any of those things which thou hast spoken.

So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour. But Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning and having his head covered. And he told Zares his wife, and his friends, all that had befallen him. And the wise men whom he had in counsel, and his wife answered him: If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him: but thou shalt fall in his sight. As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

ESTHER SAVES HER PEOPLE

VII. 1-10. So the king and Aman went in, to drink with the queen. And the king said to her again the second day, after he was warm with wine: What is thy petition, Esther, that it may be granted thee? And what wilt thou have done: although thou ask the half of my kingdom, thou shalt have it. Then she answered: If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request. For we are given up, I and my people, to be destroyed, to be slain, and to perish. We have an enemy, whose cruelty redoundeth upon the king.

And king Assuerus answered and said: Who is this, and of what power, that he should do these things? And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen. But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life: for he understood that evil was prepared for him by the king.

And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay. And he said: He will force the queen also in my presence, in my own house. The word was not yet gone out of the king's mouth: and immediately they covered his face. And one of the eunuchs that stood waiting on the king, said: Behold the

gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it. So Aman was hanged on the gibbet, which he had prepared for Mardochai: and the king's wrath ceased.

VIII. 1-5; 7-8; 11-12; 15-16. On that day king Assuerus gave the house of Aman, the Jews' enemy, to queen Esther: and Mardochai came in before the king. For Esther had confessed to him that he was her uncle. And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house. And not content with these things, she fell down at the king's feet and wept: and speaking to him besought him, that he would give orders that the malice of Aman, and his most wicked devices which he had invented against the Jews, should be of no effect. But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency. And she arose up and stood before him, and said:

If it please the king, and if I have found favour in his sight, and my request be not disagreeable to him, I beseech thee, that the former letters of Aman the traitor and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces, may be reversed by new letters. And king Assuerus answered Esther the queen, and Mardochai the Jew: I have given Aman's house to Esther; and I have commanded him to be hanged on a gibbet, because he durst lay hands on the Jews. Write ye therefore to the Jews, as it pleaseth you, in the king's name: and seal the letters with my ring. And the king gave orders to them, to speak to the Jews in every city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies with their wives and children and all their houses, and to take their spoil. And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month Adar.

And Mardochai going forth out of the palace, and from the king's presence, shone in royal apparel: to wit, of violet and sky colour, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced and was glad. But to the Jews a new light seemed to rise: joy, honour, and dancing.

IX. 11-14; 17, 26. And presently the number of them that were killed in Susan was brought to the king. And he said to the queen: The Jews have killed five hundred men in the city of Susan, besides the ten sons of Aman. How many

dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done? And she answered: If it please the king, let it be granted to the Jews, to do to morrow in Susan as they have done to day, and that the ten sons of Aman may be hanged upon gibbets. And the king commanded that it should be so done. And forthwith the edict was hung up in Susan: and the ten sons of Aman were hanged. Now the thirteenth day of the month Adar was the first day with them all of the slaughter; and on the fourteenth day they left off, which they ordained to be kept holy day, so that all times hereafter they should celebrate it with feasting, joy, and banquets. And since that time these days are called Phurim, that is, of lots: because Phur, that is, the lot, was cast into the urn. And all things that were done are contained in the volume of this epistle, that is, of this book.

X. 4-9. Then Mardochai said: God hath done these things. I remember a dream that I saw, which signified these same things: and nothing thereof hath failed. The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen. But the two dragons are I and Aman. The nations that were assembled are they that endeavoured to destroy the name of the Jews. And my nation is Israel, who cried to the Lord: and the Lord saved his people.

THE BOOK OF JOB

Job, though not a Jew, was a believer in the true God. He was a dweller in the land of Hus, a part of Edom, and he was probably of the race of Esau.

The date of the Book of Job is uncertain.

The greater part of it is in verse and arranged as a drama in the Hebrew.

(1) The Prologue, giving us an account of Job's prosperity and of the permission Satan received from God to test and try him.

(2) The dialogue between Job and his three friends, Eliphaz, Baldad and Sophar.

(3) Eliu, a silent listener up to this point, argues that God's punishments may often be medicinal and sent as a timely reminder to man that he is still in God's hand.¹

(4) God speaks out of the storm that has arisen and questions Job as to what he is in comparison with his Creator.

(5) The Epilogue.

God sternly rebukes Job's three friends for their misjudgments.

The latter days of Job are made more prosperous than the former.

Of the long and beautiful arguments concerning the Divine attributes, death, the innate sinfulness of man and his absolute need to trust in God, only a few extracts can be given.

JOB IN HIS PROSPERITY

I. 1-22. There was a man in the land of Hus, whose name was Job: and that man was simple and upright, and fearing God, and avoiding evil. And there were born to him seven sons and three daughters. And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a family exceeding great: and this man was great among all the people of the East. And his sons went and made a feast by houses, every one in his day. And sending they called their three sisters to eat and drink with them. And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed ² God in their hearts. So did Job all days.

¹ See "Catholic Students' 'Aids' to the Bible," by Hugh Pope, O.P., S.T.M.

² *Blessed*. For greater horror of the very thought of blasphemy, the Scripture uses the word *bless* to signify its contrary.

SATAN

Now on a certain day, when the sons of God ¹ came to stand before the Lord, Satan also was present among them. And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it. And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil? And Satan answering, said: Doth Job fear God in vain? Hast not thou made a fence for him, and his house, and all his substance round about: blessed the works of his hands, and his possession hath increased on the earth? But stretch forth thy hand a little, and touch all that he hath: and see if he blesseth thee not to thy face. Then the Lord said to Satan: Behold, all that he hath is in thy hand; only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord.

JOB IN HIS ADVERSITY

Now upon a certain day when his sons and daughters were eating and drinking wine in the house of their eldest brother, there came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them; and the Sabeans rushed in, and took all away, and slew the servants with the sword. And I alone have escaped to tell thee. And while he was yet speaking, another came, and said: The fire of God fell from heaven and, striking the sheep and the servants, hath consumed them. And I alone have escaped to tell thee. And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them. Moreover they have slain the servants with the sword. And I alone have escaped to tell thee. He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their elder brother. A violent wind came on a sudden from the side of the desert, and shook the four corners of the house. And it

¹ *The sons of God.* The angels. *Satan.* This passage represents to us in a figure, accommodated to the ways and understanding of men: (1) the restless endeavours of Satan against the servants of God; (2) that he can do nothing without God's permission; (3) that God does not permit him to tempt them above their strength.

fell upon thy children; and they are dead. And I alone have escaped to tell thee. Then Job rose up, and rent his garments: and having shaven his head fell down upon the ground and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away. As it hath pleased the Lord so is it done. Blessed be the name of the Lord. In all these things Job sinned not by his lips; nor spoke he any foolish thing against God.

II. 1-13. And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in his sight, that the Lord said to Satan: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it. And the Lord said to Satan: Hast thou considered my servant Job, that there is none like him in the earth, a man simple, and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause. And Satan answered, and said: Skin for skin, and all that a man hath he will give for his life. But put forth thy hand, and touch his bone and his flesh: and then thou shalt see that he will bless thee to thy face. And the Lord said to Satan: Behold he is in thy hand; but yet save his life.

So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head. And he took a potsherd and scraped the corrupt matter, sitting on a dunghill. And his wife said to him: Dost thou still continue in thy simplicity? Bless God, and die. And he said to her: Thou hast spoken like one of the foolish women. If we have received good things at the hand of God, why should we not receive evil? In all these things Job did not sin with his lips.

JOB'S COMFORTERS

Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place: Eliphaz and Baldad and Sophar. For they had made an appointment to come together and visit him, and comfort him. And when they had lifted up their eyes afar off, they knew him not. And crying out they wept: and rending their garments they sprinkled dust upon their heads towards heaven. And they sat with him on the ground seven days

and seven nights: and no man spoke to him a word. For they saw that his grief was very great.

III. 1-7; 9, 13, 17, 20-22; 26. After this Job opened his mouth, and cursed his day. And he said: Let the day perish wherein I was born, and the night in which it was said: A man child is conceived. Let that day be turned into darkness. Let not God regard it from above: and let not the light shine upon it. Let darkness, and the shadow of death cover it; let a mist overspread it; and let it be wrapped up in bitterness. Let a darksome whirlwind seize upon that night: let it not be counted in the days of the year, nor numbered in the months. Let that night be solitary, and not worthy of praise. Let the stars be darkened with the mist thereof: let it expect light and not see it, nor the rising of the dawning of the day. For now I should have been asleep and still; and should have rest in my sleep. There the wicked cease from tumult, and there the wearied in strength are at rest. Why is light given to him that is in misery, and life to them that are in bitterness of soul? That look for death, and it cometh not, as they that dig for a treasure: and that rejoice exceedingly when they have found the grave. Have I not dissembled? Have I not kept silence? Have I not been quiet? And indignation is come upon me.

IV. 1-6. Then Eliphaz the Themanite answered, and said: If we begin to speak to thee, perhaps thou wilt take it ill: but who can withhold the words he hath conceived? Behold thou hast taught many, and thou hast strengthened the weary hands. Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees. But now the scourge is come upon thee, and thou faintest. It hath touched thee, and thou art troubled. Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

VI. 1-4; 21. But Job answered, and said: O that my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a balance. As the sand of the sea this would appear heavier: therefore my words are full of sorrow. For the arrows of the Lord are in me, the rage whereof drinketh up my spirit: and the terrors of the Lord war against me. Now you are come: and now seeing my affliction you are afraid.

VII. 1-6; 17-18; 20-21. The life of man upon earth is a warfare, and his days are like the days of a hireling. As a servant longeth for the shade, as the hireling looketh for the end of his work; so I also have had empty months, and have numbered to myself wearisome nights. If I lie down to

sleep, I shall say: When shall I arise? And again I shall look for the evening, and shall be filled with sorrows even till darkness. My flesh is clothed with rottenness and the filth of dust: my skin is withered and drawn together. My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope. What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him? Thou visitest him early in the morning; and thou provest him suddenly. I have sinned. What shall I do to thee, O keeper of men? Why hast thou set me opposite to thee, and I am become burdensome to myself? Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

VIII. 1-6. Then Baldad the Suhite answered, and said: How long wilt thou speak these things: and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment: or doth the Almighty overthrow that which is just? Although thy children have sinned against him, and he hath left them in the hand of their iniquity: yet if thou wilt arise early to God, and wilt beseech the Almighty: if thou wilt walk clean and upright: he will presently awake unto thee, and will make the dwelling of thy justice peaceable.

IX. 1-4. And Job answered, and said: Indeed I know it is so, and that man cannot be justified compared with God. If he will contend with him, he cannot answer him one for a thousand. He is wise in heart, and mighty in strength. Who hath resisted him, and hath had peace?

X. 1-3; 8-9; 20-22. My soul is weary of my life: I will let go my speech against myself. I will speak in the bitterness of my soul. I will say to God: Do not condemn me. Tell me why thou judgest me so. Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Thy hands have made me and fashioned me wholly round about. And dost thou thus cast me down headlong on a sudden? Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again. Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little, before I go, and return no more: to a land that is dark and covered with the mist of death: a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

XI. 1-10; 14-18. Then Sophar the Naamathite answered,

and said: Shall not he that speaketh much, hear also? Or shall a man full of talk be justified? Shall men hold their peace to thee only? And when thou hast mocked others, shall no man confute thee? For thou hast said: My word is pure, and I am clean in thy sight. And I wish that God would speak with thee, and would open his lips to thee, that he might shew thee the secrets of wisdom, and that his law is manifold: and thou mightest understand that he exacteth much less of thee than thy iniquity deserveth. Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly? He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know? The measure of him is longer than the earth, and broader than the sea. If he shall overturn all things, or shall press them together, who shall contradict him? If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle: then mayst thou lift up thy face without spot; and thou shalt be steadfast and shalt not fear. Thou shalt also forget misery, and remember it only as waters that are passed away. And brightness, like that of the noon-day, shall arise to thee at evening. And when thou shalt think thyself consumed, thou shalt rise as the day star. And thou shalt have confidence, hope being set before thee: and being buried thou shalt sleep secure.

XII. 1-4; 15-16. Then Job answered, and said: Are you then men alone; and shall wisdom die with you? I also have a heart as well as you: for who is ignorant of these things, which you know? He that is mocked by his friends as I, shall call upon God: and he will hear him. For the simplicity of the just man is laughed to scorn. Although he should kill me, I will trust in him. But yet I will reprove my ways in his sight; and he shall be my saviour: for no hypocrite shall come before his presence.

XIV. 1-16. Man, born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state. And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee? Who can make him clean that is conceived of unclean seed? Is it not thou who only art? The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed. Depart a little from him, that he may rest, until his wished for day come, as that of the hireling. A tree hath hope. If it be cut, it groweth green again, and

the boughs thereof sprout. If its root be old in the earth, and its stock be dead in the dust: at the scent of water, it shall spring, and bring forth leaves, as when it was first planted. But man when he shall be dead, and stripped, and consumed, I pray you where is he? As if the waters should depart out of the sea, and an emptied river should be dried up: so man when he is fallen asleep shall not rise again; till the heavens be broken, he shall not awake, nor rise up out of his sleep. Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me? Shall man that is dead, thinkest thou, live again? All the days in which I am now in warfare, I expect until my change come. Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand. Thou indeed hast numbered my steps: but spare my sins.

XV. 1, 11-15. And Eliphaz the Themanite answered, and said: Is it a great matter that God should comfort thee? But thy wicked words hinder this. Why doth thy heart elevate thee, and why dost thou stare with thy eyes, as if they were thinking great things? Why doth thy spirit swell against God, to utter such words out of thy mouth? What is man that he should be without spot, and he that is born of a woman that he should appear just? Behold among his saints none is unchangeable: and the heavens are not pure in his sight.

XVI. 1-8. Then Job answered, and said: I have often heard such things as these: you are all troublesome comforters. Shall windy words have no end? Or is it any trouble to thee to speak? I also could speak like you: and would God your soul were for my soul. I would comfort you also with words, and would wag my head over you. I would strengthen you with my mouth, and would move my lips, as sparing you. But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me. But now my sorrow hath oppressed me: and all my limbs are brought to nothing.

XIX. 23-27. Who will grant me that my words may be written? Who will grant me that they may be marked down in a book? With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin: and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold; and not another. This my hope is laid up in my bosom.

XXVIII. 12-28. But where is wisdom to be found? And where is the place of understanding? Man knoweth not the price thereof: neither is it found in the land of them that live in delights. The depth saith: It is not in me. And the sea saith: It is not with me. The finest gold shall not purchase it: neither shall silver be weighed in exchange for it. It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire. Gold or crystal cannot equal it: neither shall any vessels of gold be changed for it. High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places. The topaz of Ethiopia shall not be equal to it: neither shall it be compared to the cleanest dyeing. Whence then cometh wisdom? And where is the place of understanding? It is hid from the eyes of all living: and the fowls of the air know it not. Destruction and death have said: With our ears we have heard the fame thereof. God understandeth the way of it: and he knoweth the place thereof. For he beholdeth the ends of the world: and looketh on all things that are under heaven, who made a weight for the winds, and weighed the waters by measure, when he gave a law for the rain, and a way for the sounding storms. Then he saw it; and declared, and prepared, and searched it. And he said to man: Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.

XXXII. 1-6; 8-10. So these three men ceased to answer Job, because he seemed just to himself. And Eliu the son of Barachel was angry and was moved to indignation. Now he was angry against Job, because he said he was just before God. And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job. So Eliu waited while Job was speaking, because they were his elders that were speaking. But when he saw that the three were not able to answer, he was exceedingly angry. Then Eliu answered, and said: I am younger in days, and you are more ancient; therefore hanging down my head, I was afraid to shew you my opinion. But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding. They that are aged are not the wise men: neither do the ancients understand judgment. Therefore I will speak: Harken to me, I also will shew you my wisdom.

XXXVI. 22-30; 32-33. Behold, God is high in his strength: and none is like him among the law-givers. Who can search out his ways? Or who can say to him: Thou

hast wrought iniquity? Remember that thou knowest not his work, concerning which men have sung. All men see him: every one beholdeth afar off. Behold, God is great, exceeding our knowledge: the number of his years is inestimable. He lifteth up the drops of rain, and poureth out showers like floods: which flow from the clouds that cover all above. If he will spread out clouds as his tent, and lighten with his light from above, he shall cover also the ends of the sea. In his hands he hideth the light, and commandeth it to come again. He sheweth his friend concerning it, that it is his possession, and that he may come up to it.

XXXVII. 3-6; 10-11; 22-24. He beholdeth under all the heavens: and his light is upon the ends of the earth. He shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard. God shall thunder wonderfully with his voice, he that doth great and unsearchable things. He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength. When God bloweth there cometh frost: and again the waters are poured out abundantly. Corn desireth clouds, and the clouds spread their light. Cold cometh out of the north: and to God praise with fear. We cannot find him worthily. He is great in strength, and in judgment, and in justice: and he is ineffable. Therefore men shall fear him: and all that seem to themselves to be wise shall not dare to behold him.

GOD ANSWERS JOB

XXXVIII. 1-7; 9-12; 16-19; 21-22; 24-25; 28, 31-32; 34-35; 37, 41. ¹ Then the Lord answered Job out of a whirlwind, and said: Who is this that wrappeth up sentences in unskilful words? Gird up thy loins like a man. I will ask thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? Tell me if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Upon what are its bases grounded? Or who laid the corner stone thereof,

When the morning stars praised me together, and all the sons of God made a joyful melody? When I made a cloud

¹ *The Lord.* That is, an angel speaking in the name of the Lord.

the garment thereof, and wrapped it in a mist as in swaddling bands? I set my bounds around it, and made it bars and doors: and I said: Hitherto thou shalt come, and shalt go no further. And here thou shalt break thy swelling waves.

Didst thou since thy birth command the morning, and shew the dawning of the day its place?

Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep? Have the gates of death been opened to thee, and hast thou seen the darksome doors? Hast thou considered the breadth of the earth? Tell me, if thou knowest all things?

Where is the way where light dwelleth; and where is the place of darkness? Didst thou know then that thou shouldst be born? And didst thou know the number of thy days? Hast thou entered into the storehouses of the snow? Or hast thou beheld the treasures of the hail?

By what way is the light spread, *and* heat divided upon the earth? Who gave a course to violent showers, or a way for noisy thunder. Who is the father of rain? Or who begot the drops of dew?

Shalt thou be able to join together the shining stars the Pleiades, or canst thou stop the turning about of Arcturus? Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth? Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee? Canst thou send lightnings? And will they go, and will they return and say to thee: Here we are? Who can declare the order of the heavens? Or who can make the harmony of heaven to sleep? Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

XXXIX. 19-25; 31-32. Wilt thou give strength to the horse, or clothe his neck with neighing? Wilt thou lift him up like the locusts? The glory of his nostrils is terror. He breaketh up the earth with his hoof; he pranceth boldly; he goeth forward to meet armed men. He despiseth fear; he turneth not his back to the sword. Above him shall the quiver rattle; the spear and shield shall glitter. Chasing and raging he swalloweth the ground: neither doth he make account when the noise of the trumpet soundeth. When he heareth the trumpet he saith: Ha, ha. He smelleth the battle afar off, the encouraging of the captains, and the shouting of the army. And the Lord went on, and said to Job: Shall he that contendeth with God be so easily silenced? Surely he that reproveth God, ought to answer him.

JOB'S SUBMISSION

XLIII. 1-16. Then Job answered the Lord, and said: I know that thou canst do all things, and no thought is hid from thee. Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge. Hear, and I will speak: I will ask thee, and do thou tell me. With the hearing of the ear, I have heard thee: but now my eye seeth thee. Therefore I reprehend myself, and do penance in dust and ashes.

And after the Lord had spoken these words to Job, he said to Eliphaz: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath. Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust. And my servant Job shall pray for you. His face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath. So Eliphaz and Baldad and Sophar went, and did as the Lord had spoken to them. And the Lord accepted the face of Job.

GOD'S BLESSING ON JOB

The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before. And all his brethren came to him, and all his sisters, and all that knew him before. And they ate bread with him in his house, and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one earring of gold.

And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. And he had seven sons, and three daughters. And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii. And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren. And Job lived after these things, a hundred and forty years: and he saw his children, and his children's children, unto the fourth generation. And he died, an old man and full of days.

THE BOOK OF PSALMS

Commentators tell us that the Psalter, as we now have it, is the work of one or more compilers; that King David was undoubtedly its Founder and that other Psalms were probably written by Asaph, the sons of Core and some anonymous writers.

The Hebrew Psalms are poems, one hundred and fifty in number, full of beauty of language and intensity of feeling.

They are the Church's Prayer Book, used by Our Lord Himself when on earth, and now daily by His priests.

Their external poetical form is, of course, entirely lost in the translation. Were the Psalms printed differently some semblance of it would be conveyed to the mind.

Compare the following with Psalm XXII. 1-5, p. 311.

Jehovah is my Shepherd. I lack naught.

On pastures green He doth feed me.

By waters of rest He doth lead me:

He refresheth my soul.

He guideth me ever on right ways

Because of His Name.

And whenever I pass

Through the gloom of the valley,

No ill do I fear,

For Thou goest before me;

Thy staff Thou dost lean on—

Therein is my comfort.¹

The whole Psalter refers to the Messiah, some Psalms more markedly than others, and these are known as "Messianic" or "King Psalms," e.g., XXI, XLIV, CXV, etc.

PSALM II

Quare fremuerunt.

The vain efforts of persecutors against Christ and his church.

THE PSALMIST

Why have the Gentiles raged:

And the people devised vain things?

The kings of the earth stood up, and the princes met together,

Against the Lord, and against his Christ. Let us break

their bonds asunder:

And let us cast away their yoke from us.

¹ From the "Introduction to the Psalms," I, by Rev. P. Boylan; p. liii.

THE ETERNAL FATHER

He that dwelleth in heaven shall laugh at them :
 And the Lord shall deride them.
 Then shall he speak to them in his anger,
 And trouble them in his rage.

THE ETERNAL SON

But I am appointed king by him
 Over Sion his holy mountain, preaching his commandment.
 The Lord hath said to me:
 Thou art my son; this day have I begotten thee.
 Ask of me, and I will give thee the Gentiles for thy
 inheritance,
 And the utmost parts of the earth for thy possession.
 Thou shalt rule them with a rod of iron
 And shalt break them in pieces like a potter's vessel.

THE PSALMIST

And now, O ye kings, understand:
 Receive instruction, you that judge the earth.
 Serve ye the Lord with fear:
 And rejoice unto him with trembling.
 Embrace discipline:
 Lest at any time the Lord be angry,
 And you perish from the just way.
 When his wrath shall be kindled in a short time,
 Blessed are all they that trust in him.

PSALM VIII

Domine, Dominus noster.

*God is wonderful in his works. Especially in mankind, singularly
 exalted by the Incarnation of Christ.*

Unto the end, for the presses. A psalm for David.¹

O Lord our Lord:

How admirable is thy name in the whole earth!
 For thy magnificence is elevated above the heavens.
 Out of the mouth of infants and of sucklings
 Thou hast perfected praise,
 Because of thy enemies:
 That thou mayst destroy the enemy and the avenger.

¹ The inscriptions affixed to the Psalms generally indicate: (1) the person to whom their chaunting was entrusted: *unto the end* is probably a mistranslation of the Hebrew *for the chief musician*; (2) the musical instrument: *for the presses* probably means *a stringed instrument*; (3) the name of the composer. *for David* probably signifies *a Psalm composed by David*.

For I will behold thy heavens, the works of thy fingers:
 The moon and the stars which thou hast founded.
 What is man that thou art mindful of him?
 Or the son of man that thou visitest him?
 Thou hast made him a little less than the angels:
 Thou hast crowned him with glory and honour,
 And hast set him over the works of thy hands.
 Thou hast subjected all things under his feet:
 All sheep and oxen,
 Moreover the beasts also of the fields.
 The birds of the air, and the fishes of the sea
 That pass through the paths of the sea.
 O Lord our Lord:
 How admirable is thy name in all the earth!

PSALM XIV

Domine, quis habitabit.

What kind of men shall dwell in the heavenly Sion.

A psalm of David.

Lord, who shall dwell in thy tabernacle?
 Or who shall rest in thy holy hill?
 He that walketh without blemish, and worketh justice:
 He that speaketh truth in his heart:
 Who hath not used deceit in his tongue:
 Nor hath done evil to his neighbour:
 Nor taken up a reproach against his neighbours.
 In his sight the malignant is brought to nothing:
 But he glorifieth them that fear the Lord.
 He that sweareth to his neighbour, and deceiveth not;
 He that hath not put out his money to usury,
 Nor taken bribes against the innocent.
 He that doeth these things shall not be moved for ever.

PSALM XV

Conserva me, Domine.

Christ's future victory and triumph over the world and death.
 The inscription of a title to David himself.

Preserve me, O Lord,
 For I have put my trust in thee.
 I have said to the Lord:
 Thou art my God, for thou hast no need of my goods.
 To the saints who are in his land,
 He hath made wonderful all my desires in them.

Their infirmities were multiplied:

Afterwards they made haste.

I will not gather together their meetings for blood *offerings*:

Nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup:

It is thou that wilt restore my inheritance to me.

The lines are fallen unto me in goodly places:

For my inheritance is goodly to me.

I will bless the Lord who hath given me understanding:

Moreover my reins also have corrected me even till night.

I set the Lord always in my sight:

For he is at my right hand, that I be not moved.

Therefore my heart hath been glad, and my tongue hath
rejoiced:

Moreover my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell;

Nor wilt thou give thy holy one to see corruption.

Thou hast made known to me the ways of life;

Thou shalt fill me with joy with thy countenance:

At thy right hand are delights even to the end.

PSALM XVIII

*The works of God show forth his glory: his law is greatly to be
esteemed and loved.*

Unto the end. A psalm for David.

THE GLORY OF GOD IN HIS CREATION

The heavens shew forth the glory of God:

And the firmament declareth the work of his hands.

Day to day uttereth speech:

And night to night sheweth knowledge.

There are no speeches nor languages,

Where their voices are not heard.

Their sound hath gone forth into all the earth:

And their words unto the ends of the world.

He hath set his tabernacle in the sun:

And he, as a bridegroom

Coming out of his bride chamber,

Hath rejoiced as a giant to run the way.

His going out is from the end of heaven,

And his circuit even to the end thereof:

And there is no one that can hide himself from his heat.

THE GLORY OF GOD IN HIS LAW

The law of the Lord is unspotted, converting souls:

The testimony of the Lord is faithful,

Giving wisdom to little ones.
 The justices of the Lord are right,
 Rejoicing hearts:
 The commandment of the Lord is lightsome,
 Enlightening the eyes.
 The fear of the Lord is holy,
 Enduring for ever and ever:
 The judgments of the Lord are true,
 Justified in themselves,
 More to be desired than gold and many precious stones:
 And sweeter than honey and the honeycomb.
 For thy servant keepeth them:
 And in keeping them there is a great reward.
 Who can understand sins?
 From my secret ones cleanse me, O Lord:
 And from those of others spare thy servant.
 If they shall have no dominion over me,
 Then shall I be without spot:
 And I shall be cleansed from the greatest sin.
 And the words of my mouth shall be such as may please:
 And the meditation of my heart always in thy sight.
 O Lord, my helper, and my redeemer.

PSALM XIX

Exaudiat te Dominus.

A prayer for the king.

Unto the end. A psalm for David.
 May the Lord hear thee in the day of tribulation:
 May the name of the God of Jacob protect thee.
 May he send thee help from the sanctuary:
 And defend thee out of Sion.
 May he be mindful of all thy sacrifices:
 And may thy whole burnt offering be made fat.
 May he give thee according to thy own heart;
 And confirm all thy counsels.
 We will rejoice in thy salvation;
 And in the name of our God we shall be exalted.
 The Lord fulfil all thy petitions:
 Now have I known that the Lord hath saved his anointed.
 He will hear him from his holy heaven:
 The salvation of his right hand is in powers.
 Some *trust* in chariots, and some in horses:
 But we will call upon the name of the Lord our God.
 They are bound and have fallen;
 But we are risen and are set upright.

O Lord, save the king:
And hear us in the day that we shall call upon thee.

PSALM XXII

Dominus regit me.

God's spiritual benefits to faithful souls.

A psalm for David.

GOD IS MY SHEPHERD

The Lord ruleth me:

And I shall want nothing.

He hath set me in a place of pasture.

He hath brought me up on the water of refreshment:

He hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

For though I should walk in the midst of the shadow of death,

I will fear no evils, for thou art with me.

Thy rod and thy staff:

They have comforted me.

GOD IS MY HOST

Thou hast prepared a table before me,

Against them that afflict me.

Thou hast anointed my head with oil;

And my chalice which inebriateth me, how goodly is it!

And thy mercy will follow me

All the days of my life.

So that I may dwell in the house of the Lord unto length of days.

PSALM XXIII

Domini est terra.

Who are they that shall ascend to heaven. Christ's triumphant ascension thither.

¹ On the first day of the week. A psalm for David.

THE PREPARATION FOR THE ENTRY OF THE ARK

The earth is the Lord's and the fulness thereof:

The world and all they that dwell therein.

For he hath founded it upon the seas;

And hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord:

Or who shall stand in his holy place?

¹ There was a liturgical notice that it was then to be sung.

The innocent in hands, and clean of heart,
 Who hath not taken his soul in vain,
 Nor sworn deceitfully to his neighbour.
 He shall receive a blessing from the Lord,
 And mercy from God his Saviour.
 This is the generation of them that seek him,
 Of them that seek the face of the God of Jacob.

THE ENTRY OF THE ARK

Lift up your gates, O ye princes,
 And be ye lifted up, O eternal gates:
 And the King of Glory shall enter in.
 Who is this King of Glory?
 The Lord who is strong and mighty:
 The Lord mighty in battle.
 Lift up your gates, O ye princes,
 And be ye lifted up, O eternal gates:
 And the King of Glory shall enter in.
 Who is this King of Glory?
 The Lord of hosts, he is the King of Glory.

PSALM XXVI

Dominus illuminatio.

David's faith and hope in God.

The psalm of David before he was anointed.

HIS FAITH

The Lord is my light and my salvation:
 Whom shall I fear?
 The Lord is the protector of my life:
 Of whom shall I be afraid?
 Whilst the wicked draw near against me, to eat my flesh.
 My enemies that trouble me, have themselves been
 weakened,
 And have fallen.
 If armies in camp should stand together against me,
 My heart shall not fear.
 If a battle should rise up against me,
 In this will I be confident.
 One thing I have asked of the Lord,
 This will I seek after:
 That I may dwell in the house of the Lord all the days of
 my life.
 That I may see the delight of the Lord:
 And may visit his temple.

For he hath hidden me in his tabernacle:
In the day of evils, he hath protected me
In the secret place of his tabernacle.

He hath exalted me upon a rock:
And now he hath lifted up my head above my enemies.
I have gone round, and have offered up in his tabernacle
A sacrifice of jubilation:
I will sing, and recite a psalm to the Lord.

HIS HOPE

Hear, O Lord, my voice, with which I have cried to thee:
Have mercy on me and hear me
My heart hath said to thee:
My face hath sought thee. Thy face, O Lord, will I still seek.
Turn not away thy face from me:
Decline not in thy wrath from thy servant.
Be thou my helper, forsake me not;
Do not thou despise me,
O God my Saviour.
For my father and my mother have left me:
But the Lord hath taken me up.
Set me, O Lord, a law in thy way,
And guide me in the right path, because of my enemies.
Deliver me not over
To the will of them that trouble me;
For unjust witnesses have risen up against me,
And iniquity hath lied to itself.
I believe to see the good things of the Lord
In the land of the living.
Expect the Lord:
Do manfully.
And let thy heart take courage:
And wait thou for the Lord.

PSALM XXXII

Exultate, justi.

An exhortation to praise God, and to trust in him.

A psalm for David.

Rejoice in the Lord, O ye just:
Praise becometh the upright.
Give praise to the Lord on the harp;
Sing to him with the psaltery, the instrument of ten strings.
Sing to him a new canticle:
Sing well unto him with a loud noise.

FOR HE IS OUR CREATOR

For the word of the Lord is right:
 And all his works are *done* with faithfulness.
 He loveth mercy and judgment;
 The earth is full of the mercy of the Lord.
 By the word of the Lord the heavens were established;
 And all the power of them by the spirit of his mouth:
 Gathering together the waters of the sea, as in a vessel;
 Laying up the depths in storehouses.
 Let all the earth fear the Lord:
 And let all the inhabitants of the world be in awe of him.
 For he spoke and they were made:
 He commanded and they were created.

FOR HE KNOWETH ALL THINGS

The Lord bringeth to nought the counsels of nations;
 And he rejecteth the devices of people,
 And casteth away the counsels of princes.
 But the counsel of the Lord standeth for ever:
 The thoughts of his heart to all generations.
 Blessed is the nation whose God is the Lord:
 The people whom he hath chosen for his inheritance.
 The Lord hath looked from heaven:
 He hath beheld all the sons of men.
 From his habitation which he hath prepared,
 He hath looked upon all that dwell on the earth.
 He who hath made the hearts of every one of them:
 Who understandeth all their works.
 The king is not saved by a great army:
 Nor shall the giant be saved by his own great strength.
 Vain is the horse for safety:
 Neither shall he be saved by the abundance of his strength.

FOR HE HATH A CARE FOR US ALL

Behold the eyes of the Lord are on them that fear him:
 And on them that hope in his mercy.
 To deliver their souls from death
 And feed them in famine.
 Our soul waiteth for the Lord:
 For he is our helper and protector.
 For in him our heart shall rejoice:
 And in his holy name we have trusted.
 Let thy mercy, O Lord, be upon us,
 As we have hoped in thee.

PSALM XXXVII

Domine, ne in furore.

A prayer of a penitent for the remission of his sins. The third penitential psalm.

A psalm for David. For a remembrance of the sabbath.¹

Rebuke me not, O Lord, in thy indignation:

Nor chastise me in thy wrath.

FOR MY SUFFERING IS GREAT

For thy arrows are fastened in me:

And thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath:

There is no peace for my bones,

Because of my sins.

For my iniquities are gone over my head:

And as a heavy burden are become heavy upon me.

My sores are putrified and corrupted,

Because of my foolishness.

I am become miserable,

And am bowed down even to the end:

I walked sorrowful all the day long.

For my loins are filled with illusions:

And there is no health in my flesh.

I am afflicted and humbled exceedingly:

I roared with the groaning of my heart.

AND I AM PATIENT

Lord, all my desire is before thee:

And my groaning is not hidden from thee.

My heart is troubled,

My strength hath left me:

And the light of my eyes itself is not with me.

My friends and my neighbours have drawn near,

And stood against me.

And they that were near me stood afar off.

And they that sought my soul used violence.

And they that sought evils to me spoke vain things,

And studied deceits all the day long.

But I, as a deaf man, heard not:

And as a dumb man not opening his mouth.

And I became as a man that heareth not:

And that hath no reproofs in his mouth.

¹ For a remembrance, i.e., to recall his sufferings or to bring him into remembrance with God. Of the Sabbath perhaps means to be sung on that day.

AND I TRUST IN THEE

For in thee, O Lord, have I hoped:
 Thou wilt hear me, O Lord my God.
 For I said: Lest at any time my enemies rejoice over me,
 And whilst my feet are moved,
 They speak great things against me.
 For I am ready for scourges:
 And my sorrow is continually before me.
 For I will declare my iniquity:
 And I will think of my sin.
 But my enemies live,
 And are stronger than I:
 And they that hate me wrongfully are multiplied.
 They that render evil for good, have detracted me,
 Because I followed goodness.
 Forsake me not, O Lord my God:
 Do not thou depart from me.
 Attend unto my help, O Lord,
 The God of my salvation.

PSALM XLI

Quemadmodum desiderat.

The fervent desire of the just after God. Hope in afflictions.

Unto the end. Understanding for the sons of Core.¹

I LONG FOR THEE, MY GOD

As the hart panteth after the fountains of water;
 So my soul panteth after thee, O God.
 My soul hath thirsted after the strong living God.
 When shall I come and appear before the face of God?
 My tears have been my bread day and night,
 Whilst it is said to me daily:
 Where is thy God?
 These things I remembered,
 And poured out my soul in me:
 For I shall go over into the place of the wonderful tabernacle,
 Even to the house of God:
 With the voice of joy and praise;
 The noise of one feasting.
 Why art thou sad, O my soul?
 And why dost thou trouble me?
 Hope in God,

¹ Either to be sung by this body of singers or a song composed by that body.

For I will still give praise to him:
The salvation of my countenance,
And my God.

BUT I AM FAR FROM THEE

My soul is troubled within myself:
Therefore will I remember thee from the land of Jordan
And Hermoniim, from the little hill.

Deep calleth on deep,
At the noise of thy flood-gates.
All thy heights and thy billows have passed over me.
In the daytime the Lord hath commanded his mercy:
And a canticle to him in the night.
With me is prayer to the God of my life.

I will say to God:

Thou art my support.

Why hast thou forgotten me?

And why go I mourning, whilst my enemy afflicteth me?

Whilst my bones are broken,

My enemies who trouble me have reproached me;

Whilst they say to me day by day:

Where is thy God?

Why art thou cast down, O my soul?

And why dost thou disquiet me?

Hope thou in God,

For I will still give praise to him:

The salvation of my countenance,

And my God.

PSALM XLIV ¹

Eructavit cor meum.

The excellence of Christ's kingdom, and the endowments of his church.

Unto the end. For them that shall be changed.² For the sons of Core. For understanding.³ A canticle for the Beloved.

THE PRAISES OF THE BRIDEGROOM

My heart hath uttered a good word:

I speak my works to the king.

¹ This may probably have been originally a marriage hymn. As sung by the Church, it celebrates the mystic union between Christ and His Church or between Christ and pure souls.

² For them that shall be changed. Probably a mistranslation of a Hebrew word meaning either an instrument shaped as a lily or an instrument of six strings.

³ For understanding. This probably means a skilfully constructed ode.

My tongue is the pen of a scrivener
 That writeth swiftly.
Thou art beautiful above the sons of men:
 Grace is poured abroad in thy lips;
 Therefore hath God blessed thee for ever.
 Gird thy sword upon thy thigh,
 O thou most mighty.
 With thy comeliness and thy beauty set out:
 Proceed prosperously,
 And reign.
 Because of truth and meekness and justice:
 And thy right hand shall conduct thee wonderfully.
 Thy arrows are sharp:
 Under thee shall people fall,
 Into the hearts of the king's enemies.
 Thy throne, O God,
 Is for ever and ever:
 The sceptre of thy kingdom is a sceptre of uprightness.
 Thou hast loved justice,
 And hated iniquity:
 Therefore God, thy God, hath anointed thee
 With the oil of gladness above thy fellows.
 Myrrh and stacte¹ and cassia² perfume thy garments,
 From the ivory houses:
 Out of which the daughters of kings have delighted thee in
 thy glory.

THE PRAISES OF THE BRIDE

The queen stood on thy right hand, in gilded clothing;
 Surrounded with variety.
 Hearken, O daughter, and see,
 And incline thy ear:
 And forget thy people
 And thy father's house.
 And the king shall greatly desire thy beauty;
 For he is the Lord thy God,
 And him they shall adore.
 And the daughters of Tyre with gifts,
 Yea, all the rich among the people,
 Shall entreat thy countenance.
 All the glory of the king's daughter is within
 In golden borders,
 Clothed round about with varieties.
 After her shall virgins be brought to the king:

¹ *Stacte*. Literally a drop of some exuding gum.

² A spice-bearing plant.

Her neighbours shall be brought to thee.
 They shall be brought with gladness and rejoicing:
 They shall be brought into the temple of the king.
 Instead of thy fathers, sons are born to thee:
 Thou shalt make them princes over all the earth.
 They shall remember thy name
 Throughout all generations.
 Therefore shall people praise thee for ever:
 Yea, for ever and ever.

PSALM XLVI

Omnes gentes, plaudite.

The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

Unto the end. For the sons of Core.
 O clap your hands, all ye nations:
 Shout unto God with the voice of joy,
 For the Lord is high, terrible:
 A great king over all the earth.
 He hath subdued the people under us:
 And the nations under our feet.
 He hath chosen for us his inheritance,
 The beauty of Jacob which he hath loved.
 God is ascended with jubilee:
 And the Lord with the sound of trumpet.
 Sing praises to our God, sing ye:
 Sing praises to our king, sing ye.
 For God is the king of all the earth:
 Sing ye wisely.
 God shall reign over the nations:
 God sitteth on his holy throne.
 The princes of the people are gathered together, with the
 God of Abraham:
 For the strong gods of the earth are exceedingly exalted.

PSALM LXI

Nonne Deo.

The prophet encourageth himself and all others to trust in God, and serve him.

Unto the end. For Idithun,¹ a psalm of David.

THE BLESSEDNESS OF TRUSTING IN GOD

Shall not my soul be subject to God?
 For from him is my salvation:

¹ *Idithun.* One of the chief singers.

THE BIBLE BEAUTIFUL

For he is my God and my saviour.

He is my protector;

I shall be moved no more.

How long do you rush in upon a man?

You all kill,

As if *you were thrusting down* a leaning wall, and a tottering fence.

But they have thought to cast away my price.

I ran in thirst.

They blessed with their mouth.

But cursed with their heart.

THE SECURITY AFFORDED BY TRUSTING IN GOD

But be thou, O my soul, subject to God:

For from him is my patience.

For he is my God and my saviour:

He is my helper,

I shall not be moved.

In God is my salvation and my glory:

He is the God of my help,

And my hope is in God.

Trust in him,

All ye congregation of people:

Pour out your hearts before him.

God is our helper for ever.

THE FOLLY OF TRUSTING MEN

But vain are the sons of men,

The sons of men are liars in the balances:

That by vanity they may together deceive.

Trust not in iniquity,

And cover not robberies:

If riches abound, set not your heart upon them.

God hath spoken once.

These two things have I heard,

That power belongeth to God,

And mercy to thee, O Lord:

For thou wilt render to every man according to his works.

PSALM LXII

Deus Deus meus, ad te.

The prophet aspireth after God.

A psalm of David when he was in the desert of Edom.

I LIVE UNITED TO GOD

O God, my God:

To thee do I watch at break of day.

For thee my soul hath thirsted.
For thee my flesh, O how many ways!
In a desert land,
And where there is no way and no water:
So in the sanctuary have I come before thee,
To see thy power and thy glory.
For thy mercy is better than lives:
Thee my lips shall praise.
Thus will I bless thee *all* my life long:
And in thy name I will lift up my hands.
Let my soul be filled as with marrow and fatness:
And my mouth shall praise thee with joyful lips.
If I have remembered thee upon my bed,
I will meditate on thee in the morning:
Because thou hast been my helper.
And I will rejoice under the covert of thy wings.
My soul hath stuck close to thee:
Thy right hand hath received me.

AND THEREFORE I SHALL TRIUMPH

But they have sought my soul in vain:
They shall go into the lower parts of the earth:
They shall be delivered into the hands of the sword:
They shall be the portions of foxes.
But the king shall rejoice in God;
All they shall be praised that swear by him:
Because the mouth is stopped of them that speak wicked
things.

PSALM LXV

God is to be praised in his church.¹

WE OWE GOD GRATITUDE

Shout with joy to God, all the earth:
Sing ye a psalm to his name:
Give glory to his praise.
Say unto God:
How terrible are thy works, O Lord!
In the multitude of thy strength
Thy enemies shall lie to thee.
Let all the earth adore thee
And sing to thee:
Let it sing a psalm to thy name.

¹ Probably a thanksgiving, after an abundant harvest.

SEE WHAT HE HAS DONE IN THE PAST

Come and see the works of God;

Who is terrible in his counsels

Over the sons of men.

Who turneth the sea into dry land:

In the river they shall pass on foot.

There shall we rejoice in him.

Who by his power ruleth for ever.

His eyes behold the nations:

Let not them that provoke *him* be exalted in themselves.

SEE WHAT HE HAS DONE BUT NOW

O bless our God, ye Gentiles:

And make the voice of his praise to be heard.

Who hath set my soul to live:

And hath not suffered my feet to be moved.

For thou, O God, hast proved us:

Thou hast tried us by fire,

As silver is tried.

Thou hast brought us into a net:

Thou hast laid afflictions on our back:

Thou hast set men over our heads.

We have passed through fire and water:

And thou hast brought us out into a refreshment.

AND I MYSELF WILL PRAISE HIM

I will go into thy house with burnt offerings:

I will pay thee my vows, which my lips have uttered,

And my mouth hath spoken,

When I was in trouble.

I will offer up to thee holocausts

Full of marrow, with burnt offerings of rams:

I will offer to thee bullocks with goats.

FOR SEE WHAT HE HAS DONE FOR ME

Come and hear,

All ye that fear God:

And I will tell you what great things

He hath done for my soul.

I cried to him with my mouth:

And I extolled him with my tongue.

If I have looked at iniquity in my heart,

The Lord will not hear me.

Therefore hath God heard me,

And hath attended to the voice of my supplication.

Blessed be God,
Who hath not turned away my prayer,
Nor his mercy from me.

PSALM LXVI

Deus misereatur.

*A prayer for the propagation of the church.*Unto the end. In hymns,¹ a psalm of a canticle for David.

May God have mercy on us,
And bless us:
May he cause the light of his countenance to shine upon us;
And may he have mercy on us.
That we may know thy way upon earth:
Thy salvation in all nations.
Let people confess to thee, O God:
Let all people give praise to thee.
Let the nations be glad and rejoice:
For thou judgest the people with justice,
And directest the nations upon earth.
Let the people, O God, confess to thee;
Let all the people give praise to thee:
The earth hath yielded her fruit.
May God, our God bless us.
May God bless us:
And all the ends of the earth fear him.

PSALM LXXIX

Qui regis Israel.

*A prayer for the church in tribulation, commemorating God's former favours.*Unto the end. For them that shall be changed. A testimony² for Asaph. A psalm.

A PRAYER FOR HELP

Give ear, O thou that rulest Israel:
Thou that leadest Joseph like a sheep.
Thou that sittest upon the cherubims:
Shine forth
Before Ephraim, Benjamin, and Manasses.
Stir up thy might:
And come to save us.
Convert us, O God,
And shew us thy face:
And we shall be saved.

¹ Probably on stringed instruments.² A testimony perhaps for a witness to God.

A LAMENT OVER HIS SUFFERINGS

O Lord God of hosts,
How long wilt thou be angry against the prayer of thy
servant?

How long wilt thou feed us with the bread of tears,
And give us for our drink tears in measure?
Thou hast made us to be a contradiction to our neighbours:
And our enemies have scoffed at us.

O God of hosts, convert us,
And shew thy face:
And we shall be saved.

GOD'S DEALINGS WITH ISRAEL

Thou hast brought a vineyard out of Egypt:
Thou hast cast out the Gentiles and planted it.
Thou wast the guide of its journey in its sight:
Thou plantedst the roots thereof,
And it filled the land.

The shadow of it covered the hills:
And the branches thereof the cedars of God.
It stretched forth its branches unto the sea,
And its boughs unto the river.

Why hast thou broken down the hedge thereof,
So that all they who pass by the way do pluck it?
The boar out of the wood hath laid it waste:
And a singular wild beast hath devoured it.

A PRAYER THAT GOD WOULD NOT NOW FORGET THEM

Turn again, O God of hosts.
Look down from heaven, and see,
And visit this vineyard:
And perfect the same, which thy right hand hath planted:
And upon the son of man
Whom thou hast confirmed for thyself.
Things set on fire and dug down
Shall perish at the rebuke of thy countenance.
Let thy hand be upon the man of thy right hand:
And upon the son of man
Whom thou hast confirmed for thyself.
And we depart not from thee.
Thou shalt quicken us:
And we will call upon thy name.
O Lord God of hosts,
Convert us, and shew thy face:
And we shall be saved.

PSALM LXXXIII

Quam dilecta.

*The soul aspireth after heaven, rejoicing in the mean time, in
being in the communion of God's church upon earth.*

Unto the end. For the winepresses, a psalm for the sons of Core.

How lovely are thy tabernacles, O Lord of hosts!

My soul longeth and fainteth

For the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found herself a house,

And the turtle a nest for herself

Where she may lay her young ones:

Thy altars, O Lord of hosts:

My king and my God.

Blessed are they that dwell in thy house, O Lord:

They shall praise thee for ever and ever.

Blessed is the man whose strength is from thee.

In their hearts are the paths;

They that pass through this vale of tears,

They make it a place of springs.

For the lawgiver shall give a blessing;

They shall go from virtue to virtue:

The God of gods shall be seen in Sion.

A PRAYER THAT THOUGH AN EXILE GOD WILL PROTECT HIM

O Lord God of hosts,

Hear my prayer:

Give ear, O God of Jacob.

Behold, O God our protector:

And look on the face of thy Christ.

For better is one day in thy courts

Above thousands.

I have chosen to be an abject

In the house of my God,

Rather than to dwell

In the tabernacles of sinners.

For God loveth mercy and truth:

The Lord will give grace and glory.

He will not deprive of good things

Them that walk in innocence.

O Lord of hosts,

Blessed is the man that trusteth in thee.

PSALM XC

Qui habitat.

The just is secure under the protection of God.

The praise of a canticle. For David.

He that dwelleth in the aid of the most High,
Shall abide under the protection of the God of Heaven.

He shall say to the Lord:

Thou art my protector and my refuge:

My God, in him will I trust.

For he hath delivered me from the snare of the hunters:

And from the sharp word.

He will overshadow thee with his shoulders:

And under his wings thou shalt trust.

His truth shall compass thee with a shield:

Thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day,

Of the business that walketh about in the dark:

Of invasion, or of the noonday devil.

A thousand shall fall at thy side,

And ten thousand at thy right hand:

But it shall not come nigh thee.

But thou shalt consider with thy eyes:

And shalt see the reward of the wicked.

Because thou, O Lord, art my hope:

Thou hast made the most High thy refuge.

There shall no evil come to thee:

Nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee,

To keep thee in all thy ways.

In their hands they shall bear thee up,

Lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk:

And thou shalt trample under foot the lion and the dragon.

Because he hoped in me I will deliver him:

I will protect him

Because he hath known my name.

He shall cry to me,

And I will hear him:

I am with him in tribulation,

I will deliver him,

And I will glorify him.

I will fill him with length of days:

And I will shew him my salvation.

PSALM XCIX

Jubilate Deo.

All are invited to rejoice in God the Creator of all.

A psalm of praise.

Sing joyfully to God, all the earth:

Serve ye the Lord with gladness.

Come in before his presence

With exceeding great joy.

Know ye that the Lord he is God:

He made us,

And not we ourselves.

We are his people

And the sheep of his pasture.

Go ye into his gates with praise,

Into his courts with hymns:

And give glory to him.

Praise ye his name,

For the Lord is sweet:

His mercy endureth for ever,

And his truth to generation and generation.

PSALM CII

Benedic, anima.

Thanksgiving to God for his mercies.

For David himself.

WE OWE GOD GRATITUDE

Bless the Lord, O my soul:

And let all that is within me bless his holy name.

Bless the Lord, O my soul:

And never forget all he hath done for thee.

Who forgiveth all thy iniquities:

Who healeth all thy diseases.

Who redeemeth thy life from destruction:

Who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things:

Thy youth shall be renewed like the eagle's.

FOR THE MERCIES OF HIS COVENANT

The Lord doth mercies, and judgment

For all that suffer wrong.

He hath made his ways known to Moses:

His wills to the children of Israel.

The Lord is compassionate and merciful:

Longsuffering and plenteous in mercy.

He will not always be angry:

Nor will he threaten for ever.
 He hath not dealt with us according to our sins:
 Nor rewarded us according to our iniquities.
 For according to the height of the heaven above the earth,
 He hath strengthened his mercy
 Towards them that fear him.
 As far as the east is from the west,
 So far hath he removed our iniquities from us.
 As a father hath compassion on his children,
 So hath the Lord compassion on them that fear him:
 For he knoweth our frame.
 He remembereth that we are dust.
 Man's days are as grass:
 As the flower of the field
 So shall he flourish.
 For the spirit shall pass in him,
 And he shall not be:
 And he shall know his place no more.
 But the mercy of the Lord is from eternity
 And unto eternity,
 Upon them that fear him.
 And his justice unto children's children,
 To such as keep his covenant,
 And are mindful of his commandments
 To do them.

THEREFORE LET ALL PRAISE HIM
 The Lord hath prepared his throne in heaven:
 And his kingdom shall rule over all.
 Bless the Lord, all ye his angels:
 You that are mighty in strength,
 And execute his word,
 Harkening to the voice of his orders.
 Bless the Lord, all ye his hosts:
 You ministers of his that do his will.
 Bless the Lord, all his works:
 In every place of his dominion,
 O my soul, bless thou the Lord.

PSALM CXV

Credidi.

Faith.

Alleluia.

I have believed,
 Therefore have I spoken:
 But I have been humbled exceedingly.

I said in my excess:
 Every man is a liar.
 What shall I render to the Lord
 For all the things that he hath rendered to me?
 I will take the chalice of salvation:
 And I will call upon the name of the Lord.
 I will pay my vows to the Lord
 Before all his people.
 Precious in the sight of the Lord is the death of his saints.
 O Lord, for I am thy servant:
 I am thy servant,
 And the son of thy handmaid.
 Thou hast broken my bonds.
 I will sacrifice to thee
 The sacrifice of praise:
 And I will call upon the name of the Lord.
 I will pay my vows to the Lord
 In the sight of all his people:
 In the courts of the house of the Lord,
 In the midst of thee, O Jerusalem.

PSALM CXXII

Ad te levavi.

A prayer in affliction, with confidence in God.

A gradual canticle.¹

To thee have I lifted up my eyes:
 Who dwellest in heaven.
 Behold as the eyes of servants
 Are on the hands of their masters,
 As the eyes of the handmaid are on the hands of her mistress:
 So are our eyes unto the Lord our God,
 Until he have mercy on us.
 Have mercy on us, O Lord,
 Have mercy on us:
 For we are greatly filled with contempt.
 For our soul is greatly filled:
We are a reproach to the rich,
 And contempt to the proud.

¹ *Gradual.* The exact meaning is disputed. Many think that the title is a reference to the hymns, sung by the pilgrims, as they "came up" to Jerusalem for the yearly feasts.

PSALM CXLV

Lauda, anima.

We are not to trust in men, but in God alone.

Alleluia.

Praise the Lord, O my soul:
In my life I will praise the Lord:
I will sing to my God as long as I shall be.
Put not your trust in princes:
In the children of men,
In whom there is no salvation.
His spirit shall go forth,
And he shall return into his earth:
In that day all their thoughts shall perish.
Blessed is he
Who hath the God of Jacob for his helper,
Whose hope is in the Lord his God.
Who made heaven and earth,
The sea, and all things that are in them.
Who keepeth truth for ever:
Who executeth judgment
For them that suffer wrong:
Who giveth food to the hungry.
The Lord looseth them that are fettered:
The Lord enlighteneth the blind.
The Lord lifteth up them that are cast down:
The Lord loveth the just.
The Lord keepeth the strangers.
He will support the fatherless and the widow:
And the ways of sinners he will destroy.
The Lord shall reign for ever:
Thy God, O Sion,
Unto generation and generation.

THE BOOKS OF WISDOM

We find in the Bible, between the Psalter and the series of the Prophets, five books which are called Sapiential or Books of Wisdom. They are: (1) Proverbs, (2) Ecclesiastes, (3) The Canticle of Canticles, (4) Wisdom, (5) Ecclesiasticus.

THE BOOK OF PROVERBS

This book is also called "Collections of Wise Sayings," and again "The Parables of Solomon." There is no doubt that by far the greater part of the book is to be attributed to this great king. The wisdom it sets forth is, however, chiefly human wisdom based on the Jewish Law, far surpassed by the heavenly wisdom taught by Jesus Christ. But the Book of Proverbs also contains much that is prophetic, and it suggests ideals which only find their fulfilment in Our Lord and in His Church.

Only a few extracts can be given from this and the remaining four Books of Wisdom.

IN PRAISE OF WISDOM

I. 1, 7-9; 20-23. The parables of Solomon, the son of David, king of Israel.

The fear of the Lord is the beginning of wisdom. Fool-despise wisdom and instruction.

My son, hear the instruction of thy father, and forsake not the law of thy mother: that grace may be added to thy head, and a chain of gold to thy neck.

Wisdom preacheth abroad: she uttereth her voice in the streets. At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge? Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words.

II. 5-12. Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God. Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge. He will keep the salvation of the righteous and protect them that walk in simplicity. Keeping the paths of justice, and guarding the ways of saints. Then shalt thou understand justice, and judgment, and equity, and every good path. If wisdom shall enter into thy heart, and knowledge please thy soul: counsel shall keep thee, and prudence shall preserve thee. That thou mayst be delivered from the evil way, and from the man that speaketh perverse things.

III. 11-22. My son, reject not the correction of the Lord: and do not faint when thou art chastised by him. For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself. Blessed is the man that findeth wisdom, and is rich in prudence. The purchasing thereof is better than the merchandise of silver: and her fruit than the chiefest and purest gold. She is more precious than all riches: and all the things that are desired are not to be compared with her. Length of days is in her right hand: and in her left hand riches and glory. Her ways are beautiful ways: and all her paths are peaceable. She is a tree of life to them that lay hold on her: and he that shall retain her is blessed. The Lord by wisdom hath founded the earth, hath established the heavens by prudence. By his wisdom the depths have broken out, and the clouds grow thick with dew. My son, let not these things depart from thy eyes: keep the law and counsel: and there shall be life to thy soul, and grace to thy mouth.

VIII. 10-35. Choose knowledge rather than gold. For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it. I, wisdom, dwell in counsel, and am present in learned thoughts. The fear of the Lord hateth evil. I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. Counsel and equity is mine: prudence is mine: strength is mine. By me kings reign, and lawgivers decree just things, by me princes rule, and the mighty decree justice. I love them that love me: and they that in the morning early watch for me shall find me. With me are riches and glory, glorious riches and justice. For my

fruit is better than gold and the precious stone, and my blossoms than choice silver. I walk in the way of justice, in the midst of the paths of judgment: that I may enrich them that love me, and may fill their treasures.

¹ The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of waters as yet sprung out. The mountains with their huge bulk had not as yet been established: before the hills I was brought forth. He had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present: when with a law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth: I was with him forming all things: and was delighted every day, playing before him at all times; playing in the world. And my delights *were* to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

WORDS OF WISDOM

XV. 1-14. A mild answer breaketh wrath: but a harsh word stirreth up fury. The tongue of the wise adorneth knowledge: *but* the mouth of fools bubbleth out folly. The eyes of the Lord in every place behold the good and the evil. A peaceable tongue is a tree of life: but that which is immoderate shall crush the spirit. A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out. The house of the just is very much strength: and in the fruits of the wicked is trouble. The lips of the wise shall disperse knowledge: the heart of fools shall be unlike. The victims of the wicked are abominable to the Lord: the vows of the just are acceptable. The way of the

¹ The Church applies these words to Our Blessed Lady.

wicked is an abomination to the Lord: he that followeth justice is beloved by him. Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die. Hell and destruction are before the Lord. How much more the hearts of the children of men! A corrupt man loveth not one that reproveth him: nor will he go to the wise. A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down. The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

THE VALIANT WOMAN

XXXI. 10-31. Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her: and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship: she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things: and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen, and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen, and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom: and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

ECCLESIASTES

The Hebrew word, St. Jerome tells us, really means "one who summons the people": it may also be rendered "the Preacher."

The burden of the book's teaching is: "Fear God and keep his commandments: for this is all man" (Ecclesiastes XII. 14).

The book is attributed to Solomon.

VANITY

I. 1-14. The words of Ecclesiastes, the son of David, king of Jerusalem. Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity. What hath a man more of all his labour that he taketh under the sun? *One* generation passeth away, and *another* generation cometh: but the earth standeth for ever. The sun riseth, and goeth down, and returneth to his place: and there rising again, maketh his round by the south, and turneth again to the north: the spirit goeth forward, surveying all places round about, and returneth to his circuits. All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come they return, to flow again. All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing. What is it that hath been? The same thing that shall be. What is it that hath been done? The same that shall be done. Nothing under the sun is new, neither is any man able to say: Behold this is new. For it hath already gone before in the ages that were before us. There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

I, Ecclesiastes, was king over Israel in Jerusalem, and I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein. I have seen all things that are done under the sun: and behold all is vanity and vexation of spirit.

OUR LAST END

XII. 1-14. Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not. Before the sun and the light, and the moon and the stars be darkened, and the clouds return after the rain: when the keepers of the house shall tremble, and the strong men shall

stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened, and they shall shut the doors in the street: when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf. And they shall fear high things, and they shall be afraid in the way. The almond tree shall flourish, the locust shall be made fat, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street. Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern, and the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

Vanity of vanities, said Ecclesiastes, and all things *are* vanity. And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables. He sought profitable words: and wrote words most right, and full of truth. The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd. More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh. Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man: and all things that are done, God will bring into judgment for every error, whether it be good or evil.

SOLOMON'S CANTICLE OF CANTICLES

This Canticle was the work of Solomon. St. Jerome calls it the "Song of Songs."

It is a wedding-song, and the title says that it is of all such the most perfect. The wedding it celebrates is a spiritual one between Our Lord and the Church in general and in particular His chosen souls, who love Him only.

This "love-song" is therefore in the form of a dialogue between the Lover (Christ) and His Beloved.

All its expressions are to be taken in a spiritual, not material, sense: lilies speak of purity, flowers of love, aromatical spices of prayer, and so forth.

Some of the loving titles given to Our Lady are taken from this song.

II. 1-17. I am the flower of the field,

And the lily of the valleys.

As the lily among thorns,

So is my love among the daughters.

As the apple tree among the trees of the woods,

So is my beloved among the sons.

I sat down under his shadow, whom I desired:

And his fruit was sweet to my palate.

He brought me into the cellar of wine:

He set in order charity in me.

Stay me up with flowers,

Compass me about with apples:

Because I languish with love.

His left hand is under my head,

And his right hand shall embrace me.

I adjure you, O ye daughters of Jerusalem,

By the roes and the harts of the fields,

That you stir not up, nor make the beloved to awake,

Till she please.

The voice of my beloved,

Behold he cometh leaping upon the mountains,

Skiping over the hills.

My beloved is like a roe or a young hart.

Behold he standeth behind our wall,

Looking through the windows, looking through the lattices.

Behold, my beloved speaketh to me:

Arise, make haste, my love, my dove,

My beautiful one, and come.

For winter is now past,

The rain is over and gone.

The flowers have appeared in our land:

The time of pruning is come:

The voice of the turtle is heard in our land:

The fig tree hath put forth her green figs:

The vines in flower yield their sweet smell.

Arise, my love, my beautiful one, and come.

My dove in the clefts of the rock,

In the hollow places of the wall,

Shew me thy face.

Let thy voice sound in my ears:

For thy voice is sweet and thy face comely.

¹ Catch us the little foxes that destroy the vines:

¹ *Catch us the little foxes.* Christ commands His pastors to catch false teachers, by showing forth their fallacy and erroneous doctrine, which like foxes would bite and destroy the vines.

For our vineyard hath flourished.
 My beloved to me, and I to him
 Who feedeth among the lilies,
 Till the day break, and the shadows retire.
 Return: be like, my beloved, to a roe,
 Or to a young hart upon the mountains of Bether.

III. I-II. ¹ In my bed by night
 I sought him whom my soul loveth:
 I sought him, and found him not.
 I will rise and will go about the city.
 In the streets and the broad ways
 I will seek him whom my soul loveth.
 I sought him, and I found him not.
 The watchmen who keep the city found me:
 Have you seen him whom my soul loveth?
 When I had a little passed by them,
 I found him whom my soul loveth.
 I held him: and I will not let him go,
 Till I bring him into my mother's house,
 And into the chamber of her that bore me.
 I adjure you, O daughters of Jerusalem,
 By the roes and the harts of the fields,
 That you stir not up nor awake my beloved,
 Till she please.
 Who is she that goeth up by the desert,
 As a pillar of smoke of aromatical spices,
 Of myrrh and frankincense,
 And of all the powders of the perfumer?
 Behold threescore valiant ones
 Of the most valiant of Israel surrounded the bed of Solomon!
 All holding swords, and most expert in war:
 Every man's sword upon his thigh,
 Because of fears in the night.
 King Solomon hath made him a litter of the wood of
 Libanus.
 The pillars thereof he made of silver,
 The seat of gold, the going up of purple:

¹ *In my bed by night.* The Gentiles, for they were in the dark, and seeking in heathen delusion what they could not find, the true God, until Christ revealed His doctrine to them by His *watchmen*, that is, by the apostles, and teachers, by whom they were converted to the true faith. And holding that faith firmly, the spouse (the Catholic Church) declares, that she *will not let him go, till she bring him into her mother's house*, that is, till at last, the Jews also shall find Him.

The midst he covered with charity
 For the daughters of Jerusalem.
 Go forth, ye daughters of Sion,
 And see king Solomon in the diadem
 Wherewith his mother crowned him
 In the day of his espousals,
 And in the day of the joy of his heart.

II. 1-4; 6, 8-10; 12. My beloved is gone down into his garden,

To the bed of aromatical spices,
 To feed in the gardens
 And to gather lilies.

I to my beloved,
 And my beloved to me,
 Who feedeth among the lilies.
 Thou art beautiful, O my love,
 Sweet and comely as Jerusalem:
 Terrible as an army set in array.
 Turn away thy eyes from me,
 For they have made me flee away.
 Thy hair is as a flock of goats
 That appear from Galaad.

Thy cheeks *are* as the bark of a pomegranate,
 Beside what is hidden within thee.

One is my dove:

My perfect one is *but* one.

She is the only one of her mother,
 The chosen of her that bore her.

The daughters saw her and declared her most blessed:
 The queens and they praised her.

Who is she that cometh forth as the morning rising,
 Fair as the moon,
 Bright as the sun,

Terrible as an army set in array?

I went down into the garden of nuts

To see the fruits of the valleys,
 And to look if the vineyard had flourished
 And the pomegranates budded.

Return, return, O Sulamitess:

Return, return,

That we may behold thee.

VIII. 2-7. I will take hold of thee,
 And bring thee into my mother's house:
 There thou shalt teach me,

And I will give thee a cup of spiced wine
 And new wine of my pomegranates.
¹ His left hand under my head,
 And his right hand shall embrace me.
 I adjure you, O daughters of Jerusalem,
 That you stir not up,
 Nor awake my love till she please.
² Who is this that cometh up from the desert,
 Flowing with delights,
 Leaning upon her beloved?
 Put me as a seal upon thy heart,
 As a seal upon thy arm:
 For love is strong as death,
 Jealousy as hard as hell.
 The lamps thereof *are* fire and flames.
 Many waters cannot quench charity,
 Neither can the floods drown it:
 If a man should give
 All the substance of his house for love,
 He shall despise it as nothing.

THE BOOK OF WISDOM

This book does not exist in the Hebrew and many commentators think it is not a translation but was originally written in Greek.

The book is often spoken of as Solomon's, but it is uncertain who was the writer.

It gives us: (1) An exhortation to seek after wisdom. (2) It tells us what wisdom is and what her origin. (3) It shows how desirable she is. (4) It speaks of the Wisdom of God as shown in the history of the Hebrew people.

EXHORTATION TO SEEK WISDOM

I. 1-8; 11-15. Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart. For he is found by them that tempt him not: and he sheweth himself to them that have faith

¹ *His left hand.* Words of the Church to Christ—*His left hand*, signifying the Old Testament and *his right hand*, the New.

² *Who is this.* The angels with admiration behold the Gentiles converted to the faith: *coming up from the desert*, that is, coming from heathenism and false worship: *flowing with delights*, that is, abounding with good works which are pleasing to God: *leaning on her beloved*, on the promise of Christ to His Church, *that the gates of hell should not prevail against it.*

in him. For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise. For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding: and he shall not abide when iniquity cometh in. For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue. For the spirit of the Lord hath filled the whole world: and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unjust things cannot be hid: neither shall the chastising judgment pass him by.

Keep yourselves therefore from murmuring which profiteth nothing, and refrain your tongue from detraction: for an obscure speech shall not go for nought, and the mouth that beliieth killeth the soul. Seek not death in the error of your life: neither procure ye destruction by the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living. For he created all things that they might be, and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

For justice is perpetual and immortal.

II. 1-25. For they have said, reasoning with themselves, *but* not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell. For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke, and speech a spark to move our heart. Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist which is driven away by the beams of the sun and overpowered with the heat thereof. And our name in time shall be forgotten, and no man shall have any remembrance of our works. For our time is *as* the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth.

Come therefore, and let us enjoy the good things that are present: and let us speedily use the creatures as in youth. Let us fill ourselves with costly wine and ointments: and let not the flower of the time pass by us. Let us crown ourselves with roses, before they be withered: let no meadow escape our riot. Let none of us go without his

part in luxury: let us everywhere leave tokens of joy: for this is our portion, and this *our* lot. Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged. But let our strength be the law of justice: for that which is feeble is found to be nothing worth.

Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. He boasteth that he hath the knowledge of God, and calleth himself the son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers: and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.

Let us see then if his words be true, and let us prove what shall happen to him: and we shall know what his end shall be. For if he be the true son of God, he will defend him and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures, that we may know his meekness and try his patience. Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

These things they thought, and were deceived: for their own malice blinded them. And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

For God created man incorruptible, and to the image of his own likeness he made him. But, by the envy of the devil, death came into the world: and they follow him that are of his side.

HAPPINESS OF THE JUST

III. 1-9. But the souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery. And their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he

bath received them: and in time there shall be respect had to them.

The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people: and their Lord shall reign for ever. They that trust in him shall understand the truth, and they that are faithful in love shall rest in him: for grace and peace is to his elect.

VII. 24-27. Now what wisdom is, and what was her origin, I will declare. And I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth. Neither will I go with consuming envy: for such a man shall not be partaker of wisdom. Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people. Receive therefore instruction by my words: and it shall be profitable to you.

EXCELLENCE OF WISDOM

VII. 4-14; 21-30. I was nursed in swaddling clothes, and with great cares. For none of the kings had any other beginning of birth. For all men have one entrance into life, and the like going out. Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me. And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

Neither did I compare unto her any precious stone: for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

Now all good things came to me together with her, and innumerable riches through her hands, and I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not. For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gift of discipline. And all such things as are hid and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

For in her is the spirit of understanding: holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet,

loving that which is good, quick, which nothing hindereth, beneficent, gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile. For wisdom is more active than all active things: and reacheth everywhere by reason of her purity. For she is a vapour of the power of God and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her. For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness. And being but one, she can do all things: and remaining in herself the same, she reneweth all things and through nations conveyeth herself into holy souls. She maketh the friends of God and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it. For after this cometh night: but no evil can overcome wisdom.

VIII. 1-8. She reacheth therefore from end to end mightily and ordereth all things sweetly. Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse: and I became a lover of her beauty. She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her. For it is she that teacheth the knowledge of God and is the chooser of his works.

And if riches be desired in life, what is richer than wisdom, which maketh all things? And if sense do work, who is a more artful worker than she of those things that are? And if a man love justice, her labours have great virtues. For she teacheth temperance and prudence and justice and fortitude, which are such things as men can have nothing more profitable in life. And if a man desire much knowledge, she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

SOLOMON'S PRAYER FOR WISDOM

IX. 1-10. God of my fathers, and Lord of mercy, who hast made all things with thy word, and by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee, that he should order the world according to equity and justice, and execute justice with an upright heart: give me wisdom that sitteth by thy

throne, and cast me not off from among thy children: for I am thy servant and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws. For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me to be king of thy people and a judge of thy sons and daughters. And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning. And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments: send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee.

XI. 22-27. For great power always belonged to thee alone: and who shall resist the strength of thy arm? For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew that falleth down upon the earth.

But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance. For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint or make any thing, hating it.

And how could any thing endure, if thou wouldst not, or be preserved, if not called by thee? But thou sparest all: because they are thine, O Lord, who lovest souls.

GOD'S WISDOM

XII. 1-2; 12-18. O how good and sweet is thy spirit, O Lord, in all things! And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

For who shall say to thee: What hast thou done? Or who shall withstand thy judgment? Or who shall come before thee *to be* a revenger of wicked men? Or who shall accuse thee, if the nations perish, which thou hast made? For there is no other God but thou, who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly. Neither shall king nor tyrant in thy sight inquire

about them whom thou hast destroyed. For so much then as thou art just, thou orderest all things justly: thinking it not agreeable to thy power to condemn him who deserveth not to be punished. For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all. For thou shewest thy power, when men will not believe thee to be absolute in power; and thou convincest the boldness of them that know thee not. But thou being master of power, judgest with tranquillity; and with great favour disposest of us: for thy power is at hand when thou wilt.

XV. 1-4; 7-13. But thou, our God, art gracious and true, patient, and ordering all things in mercy. For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee. For to know thee is perfect justice: and to know thy justice and thy power is the root of immortality.

For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours.

The potter also, tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge. And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life which was lent him shall be called for again. But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things. For his heart is ashes, and his hope vain earth, and his life more base than clay: forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit. Yea, and they have counted our life a pastime and the business of life to be gain, and that we must be getting every way, even out of evil. For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

XVI. 12-28. For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.

For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back

again. A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received: but it is impossible to escape thy hand.

For the wicked that denied to know thee were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.¹ And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just. For at one time, the fire was mitigated, that the beasts which were sent against the wicked might not be burned: but that they might see and perceive that they were persecuted by the judgment of God. And at another time the fire, above its own power, burned in the midst of water, to destroy the fruits of a wicked land.

Instead of which things thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious and the sweetness of every taste. For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

But snow and ice endured the force of fire, and melted not: that they might know that fire burning in the hail and flashing in the rain destroyed the fruits of the enemies. But this same again, that the just might be nourished, did even forget its own strength.

For the creature serving thee, the Creator, is made fierce against the unjust for their punishment; and abateth its strength for the benefit of them that trust in thee. Therefore even then it was transformed into all things, and was obedient to thy grace that nourisheth all, according to the will of them that desired it of thee: that thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee. For that which could not be destroyed by fire, being warmed with a little sun-beam, presently melted away: that it might be known to all, that we ought to prevent the sun to bless thee and adore thee at the dawning of the light.

¹ A reference to the plagues of Egypt.

ECCLESIASTICUS

The meaning of the title is probably "The Ecclesiastical Book *par excellence*."¹

This title refers not to the author but to the contents of the book. It was written by one Simon, son of Jesus, son of Eleazar.² He had been a great traveller and had apparently gone through many trials, possibly even some persecution. His work was composed in Hebrew and was translated into Greek by his grandson, whose name has not come down to us.

The Fathers sometimes refer to "Ecclesiasticus" as "All-virtuous" Wisdom, and they who have studied the book minutely say that the epithet is well deserved.

I. 1-35. All wisdom is from the Lord God, and hath been always with him, and is before all time. Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss? Who hath searched out the wisdom of God that goeth before all things?

Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God on high is the fountain of wisdom: and her ways are everlasting commandments. To whom hath the root of wisdom been revealed: and who hath known her wise counsels? To whom hath the discipline of wisdom been revealed and made manifest? And who hath understood the multiplicity of her steps? There is one most high Creator, Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

He created her in the Holy Ghost, and saw her, and numbered her, and measured her. And he poured her out upon all his works, and upon all flesh, according to his gift: and hath given her to them that love him. The fear of the Lord is honour, and glory, and gladness, and a crown of joy. The fear of the Lord shall delight the heart: and shall give joy, and gladness, and length of days. With him that feareth the Lord, it shall go well in the latter end: and in the day of his death he shall be blessed.

The love of God is honourable wisdom. And they to

¹ See "The Catholic Students' 'Aids' to the Bible," by Hugh Pope, O.P., S.T.M., Vol. I, p. 314.

² He is also termed "Jesus, the son of Sirach of Jerusalem."

whom she shall shew herself love her by the sight and by the knowledge of her great works.

The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb. It walketh with chosen women, and is known with the just and faithful. The fear of the Lord is the religiousness of knowledge. Religiousness shall keep and justify the heart: it shall give joy and gladness. It shall go well with him that feareth the Lord: and in the days of his end he shall be blessed.

To fear God is the fulness of wisdom: and fulness is from the fruits thereof. She shall fill all her house with her increase, and the storehouses with her treasures. The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation. And it hath seen, and numbered her: but both are the gifts of God.

Wisdom shall distribute knowledge and understanding of prudence: and exalteth the glory of them that hold her. The root of wisdom is to fear the Lord: and the branches thereof are long-lived. In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

The fear of the Lord driveth out sin. For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

A patient man shall bear for a time, and afterwards joy shall be restored to him. A good understanding will hide his words for a time: and the lips of many shall declare his wisdom. In the treasures of wisdom is the signification of discipline: but the worship of God is an abomination to a sinner.

Son, if thou desire wisdom, keep justice: and God will give her to thee. For the fear of the Lord is wisdom and discipline: and that which is agreeable to him is faith, and meekness: and he will fill up his treasures.

II. 1-8. Son, when thou comest to the service of God, stand in justice and in fear: and prepare thy soul for temptation. Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds. Wait on God with patience: join thyself to God and endure, that thy life may be increased in the latter end. Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. Believe God, and he will recover thee and direct thy way: and trust in him. Keep his fear, and grow old therein.

Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall. Ye that fear the Lord, believe him: and your reward shall not be made void.

IV. 1-20. Son, defraud not the poor of alms: and turn not away thy eyes from the poor. Despise not the hungry soul: and provoke not the poor in his want. Afflict not the heart of the needy: and defer not to give to him that is in distress. Reject not the petition of the afflicted: and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back.

For the prayer of him that curseth thee in the bitterness of *his* soul shall be heard: for he that made him will hear him. Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man. Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness. Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul. In judging be merciful to the fatherless as a father, and as a husband to their mother.

And thou shalt be as the obedient son of the most High: and he will have mercy on thee more than a mother.

Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before *them* in the way of justice. And he that loveth her loveth life: and they that watch for her shall embrace her sweetness. They that hold her fast shall inherit life: and whithersoever she entereth, God will give a blessing. They that serve her shall be servants to the holy one: and God loveth them that love her. He that hearkeneth to her shall judge nations: and he that looketh upon her shall remain secure. If he trust to her, he shall inherit her: and his generation shall be in assurance.

For she walketh with him in temptation: and at the first she chooseth him. She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul. Then she will strengthen him, and make a straight way to him, and give him joy.

XVIII. 22-26. Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever. Before prayer prepare thy soul: and be not as a man that tempteth God. Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

Remember poverty in the time of abundance, and the necessities of poverty in the day of riches. From the morning until the evening the time shall be changed: and all these are swift in the eyes of God.

XXIV. 1-31. Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people, and shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power, and in the midst of her own people she shall be exalted, and shall be admired in the holy assembly. And in the multitude of the elect she shall have praise. And among the blessed she shall be blessed, saying:

I came out of the mouth of the most High, the firstborn before all creatures. I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth. I dwelt in the highest places, and my throne is in a pillar of a cloud. I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea, and have stood in all the earth. And in every people, and in every nation I have had the chief rule. And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

¹ Then the creator of all things commanded and said to me: and he that made me rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be: and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested: and my power *was* in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance: and my abode is in the full assembly of saints.

I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho. As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh. And I perfumed my dwelling as storax, and galbanum,² and onyx, and aloes, and as the frankincense not cut: and my odour is as the purest balm. I have stretched

¹ See footnote, p. 333.

² A yellow resin, an ingredient of incense.

out my branches as the turpentine tree: and my branches are of honour and grace. As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth: in me is all hope of life and of virtue.

Come over to me, all ye that desire me: and be filled with my fruits. For my spirit is sweet above honey: and my inheritance above honey and the honeycomb. My memory is unto everlasting generations.

They that eat me shall yet hunger: and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded: and they that work by me shall not sin. They that explain me shall have life everlasting.

XXIX. 1-17. He that sheweth mercy lendeth to his neighbour: and he that is stronger in hand keepeth the commandments. Lend to thy neighbour in the time of his need: and pay thou thy neighbour again in due time. Keep thy word and deal faithfully with him: and thou shalt always find that which is necessary for thee.

Many have looked upon a thing lent as a thing found and have given trouble to them that helped them. Till they receive, they kiss the hands of the lender, and in promises they humble their voice. But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time. And if he be able to pay, he will stand off: he will scarce pay one half, and will count it as if he had found it. But if not, he will defraud him of his money: and he shall get him for an enemy without cause. And he will pay him with reproaches and curses: and instead of honour and good turn will repay him injuries.

Many have refused to lend, not out of wickedness: but they were afraid to be defrauded without cause. But yet towards the poor be thou more hearty: and delay not to shew him mercy. Help the poor because of the commandment: and send him not away empty handed because of his poverty. Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

Place thy treasure in the commandments of the most High: and it shall bring thee more profit than gold. Shut up alms in the heart of the poor: and it shall obtain help for thee against all evil. Better than the shield of the mighty and better than the spear: it shall fight for thee against thy enemy.

XXXVII. 1-29. Every friend will say: I also am his friend. But there is a friend that is only a friend in name. Is not this a grief even to death? But a companion and a friend shall be turned to an enemy.

O wicked presumption, whence camest thou, to cover the earth with thy malice and deceitfulness? There is a companion who rejoiceth with his friend in his joys: but in the time of trouble, he will be against him. There is a companion who condoleth with his friend for his belly's sake: and he will take up a shield against the enemy.

Forget not thy friend in thy mind: and be not unmindful of him in thy riches. Consult not with him that layeth a snare for thee: and hide thy counsel from them that envy thee.

Every counsellor giveth out counsel: but there is one that is a counsellor for himself. Beware of a counsellor, and know before what need he hath: for he will devise to his own mind. Lest he thrust a stake into the ground and say to thee:

Thy way is good: and then stand on the other side to see what shall befall thee. Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks, nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field labourer of every work, nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

But be continually with a holy man, whomsoever thou shalt know to observe the fear of God, whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee. And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

The soul of a holy man discovereth sometimes true things: more than seven watchmen that sit in a high place to watch.

But above all these things, pray to the most High, that he may direct thy way in truth. In all thy works let the true word go before thee, and steady counsel before every action. A wicked word shall change the heart, out of which four manner of things arise: Good and evil, life and death. And the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

A skilful man hath taught many: and is sweet to his own soul. He that speaketh sophistically is hateful: he shall be destitute of every thing. Grace is not given him from the Lord: for he is deprived of all wisdom.

There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable. A wise man instructeth his own people: and the fruits of his understanding are faithful. A wise man shall be filled with blessings: and they that see shall praise him.

The life of a man is in the number of his days: but the days of Israel are innumerable. A wise man shall inherit honour among his people: and his name shall live for ever.

XLIII. 1-37. The firmament on high is his beauty, the beauty of heaven with its glorious shew. The sun when he appeareth shewing forth at his rising: an admirable instrument, the work of the most High. At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat. The sun, three times as much, burneth the mountains, breathing out fiery vapours: and shining with his beams, he blindeth the eyes. Great is the Lord that made him: and at his words he hath hastened his course.

And the moon in all her season is for a declaration of times and a sign of the world. From the moon is the sign of the festival day, a light that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her perfection, being an instrument of the armies on high, shining gloriously in the firmament of heaven.

The glory of the stars is the beauty of heaven: the Lord enlighteneth the world on high. By the words of the holy one they shall stand in judgment: and shall never fail in their watches.

Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory: the hands of the most High have displayed it.

By his commandment he maketh the snow to fall apace: and sendeth forth swiftly the lightnings of his judgment. Through this are the treasures opened: and the clouds fly out like birds. By his greatness he hath fixed the clouds: and the hailstones are broken.

At his sight shall the mountains be shaken: and at his will the south wind shall blow. The noise of his thunder shall strike the earth: *so doth* the northern storm and the whirlwind: and as the birds lighting upon the earth, he scattereth snow: and the falling thereof is as the coming

down of locusts. The eye admireth at the beauty of the whiteness thereof: and the heart is astonished at the shower thereof. He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles. The cold north wind bloweth, and the water is congealed into crystal: upon every gathering together of waters it shall rest and shall clothe the waters as a breastplate. And it shall devour the mountains and burn the wilderness and consume all that is green as with fire.

A present remedy of all is the speedy coming of a cloud: and a dew that meeteth it, by the heat that cometh, shall overpower it. At his word the wind is still, and with his thought he appeaseth the deep: and the Lord hath planted islands therein.

Let them that sail on the sea tell the dangers thereof: and when we hear with our ears, we shall admire.

There are great and wonderful works: a variety of beasts and of all living things, and the monstrous creatures of whales. Through him is established the end of their journey: and by his word all things are regulated.

We shall say much, and yet shall want words: but the sum of our words is, He is all. What shall we be able to do to glorify him? For the Almighty himself is above all his works. The Lord is terrible and exceeding great: and his power is admirable.

Glorify the Lord as much as ever you can: for he will yet far exceed and his magnificence is wonderful. Blessing the Lord, exalt him as much as you can: for he is above all praise. When you exalt him put forth all your strength and be not weary: for you can never go far enough. Who shall see him, and declare him? And who shall magnify him as he is from the beginning?

There are many things hidden from us that are greater than these: for we have seen but a few of his works. But the Lord hath made all things: and to the godly he hath given wisdom.

THE MAJOR PROPHETS

To the Jews a prophet was not merely one who foretells some future event but rather the Voice of God among men, one who speaks for God and (as Aggeus describes himself) one who is "the Messenger of the Lord."

The Jews looked on the Prophets as a class apart; there were "Schools of the Prophets," "Sons of the Prophets," which shows us that some special training was often given to them, though many were not trained in these schools: their essential characteristic was that each and all were in possession of God's gift of prophecy.

We can, for convenience sake, divide the Prophets whose names have come down to us, into non-writing prophets and writing prophets; the latter are all later than 800 B.C. The former for the most part worked great miracles and foretold events which, as a rule, speedily came to pass: there is a strange absence of Messianic prophecy among them. Of this class Samuel, Elias and Eliseus are perhaps the greatest.

The writing prophets are generally divided into Major and Minor Prophets, according to the length of their writings—a division which is again a mere matter of convenience.

The Major Prophets are:

- (1) ISAIAS: who prophesied between 750 and 700 B.C., chiefly in the reign of Ezechias, when the Assyrians were oppressing the Jews.
- (2) JEREMIAS: who prophesied between 630 and 580 B.C., when Jerusalem was destroyed by the Babylonians.
- (3) EZECHIEL: who prophesied to the Jews, who were in captivity, between 600 and 570 B.C.
- (4) DANIEL: who likewise prophesied to the Jews in captivity between 600 and 540 B.C.

THE PROPHECY OF ISAIAS

The name "Isaias" means "Salvation of the Lord." He says himself that he was the son of Amos, more strictly Amots, hence the father of Isaias and the prophet Amos are two distinct people. Tradition tells us that he was of royal stock—moreover, that he was slain by Manasses, son of Ezechias, being sawn in two, by order of that wicked king.

This is all we know of his personal life. He lived at a time when Israel was a buffer state between powerful Assyria in the north and Egypt in the south: since the sea was on one side and the desert on the other, the only available battlefield for the greater nations seems to have been the land of Israel, a land which had sunk for the most part into sin and idolatry.

Isaias in the first part of his book warns the Chosen People that their greatest danger lies in themselves. If they return to God they need fear neither Babylon, nor Egypt, nor Arabia, for these will each in turn perish. But the prophet foresees that his words will be in vain, and in the second part of the prophecy he assumes that the punishment awaiting Israel has already fallen: then he foretells the coming of a king, Cyrus, who is to set them free—then of a greater than Cyrus, whose redemption shall extend to the whole world.

Thus the prophet has in mind throughout a twofold freedom: a material one from Babylon; a spiritual one, from idolatry and sin, of which the former was but a figure. The keynote of the whole book is trust in God.

This book must always rank among the very great writings of the world. It has been said that it would be impossible to exaggerate the beauty as well as the variety of Isaias's style. This will more easily be brought home to the mind by a study of some of the passages given rather than by any descriptions, however brilliant.

The prophecies fall roughly into two broad divisions:

- (1) Chapters I-XXXIX: the overthrow of the Assyrians and threats of Divine justice.
- (2) Chapters XL-LXVI: the redemption from Babylon and promises of Divine mercy.

AN EXHORTATION

I. 1-8. The vision of Isaias, the son of Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz and Ezechias, kings of Juda.

Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children and exalted them: but they have despised me. The ox knoweth his owner and the ass his master's crib: but Israel hath not known me and my people hath not understood. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.

For what shall I strike you any more, you that increase transgression? The whole head is sick, and the whole heart is sad. From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores. They are not bound up, nor dressed nor fomented with oil. Your land is desolate, your cities are burnt with fire, your country strangers devour before your face: and it shall be desolate as when wasted by enemies. And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

THE PROPHET'S INAUGURAL VISION

VI. 1-13. In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple. Upon it stood the seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another, and said: Holy, Holy, Holy, the Lord God of hosts, all the earth is full of his glory. And the lintels of the doors were moved at the voice of him that cried: and the house was filled with smoke. And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts. And one of the seraphims flew to me: and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

And I heard the voice of the Lord, saying: Whom shall I send, and who shall go for us? And I said: Lo, here am I. Send me. And he said: Go, and thou shalt say to this people: Hearing, hear and understand not: and see the vision and know it not. Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes and hear with their ears and understand with their heart and be converted, and I heal them. And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate. And the Lord shall remove men far away: and she shall be multiplied that was left in the midst of the earth. And there shall be still a tithing therein: and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches. That which shall stand therein shall be a holy seed.

EMMANUEL'S GLORIOUS KINGDOM

IX. 1-7. ¹At the first time, the land of Zabulon and the land of Nephtali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded. The people that walked in

¹ Matthew IV. 15.

darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied the nation, *and* hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor, thou hast overcome, as in the day of Madian. For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt and be fuel for the fire. For a CHILD is BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David, and upon his kingdom: to establish it and strengthen it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of hosts will perform this.

THE CHARACTER OF CHRIST

XI. 1-6. And there shall come forth a rod out of the root of Jesse: and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth. And he shall strike the earth with the rod of his mouth: and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins: and faith the girdle of his reins. The wolf shall dwell with the lamb: and the leopard shall lie down with the kid. The calf and the lion and the sheep shall abide together: and a little child shall lead them.

A THANKSGIVING

XII. 1-6. And thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me. Thy wrath is turned away: and thou hast comforted me. Behold, God is my saviour: I will deal confidently, and will not fear, because the Lord is my strength and my praise:

and he is become my salvation. You shall draw waters with joy out of the saviour's fountains. And you shall say in that day: Praise ye the Lord, and call upon his name. Make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: shew this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

ANOTHER CANTICLE OF THANKSGIVING

XXV. 1-12. O Lord, thou art my God. I will exalt thee, and give glory to thy name: for thou hast done wonderful things, thy designs of old, faithful. Amen. For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers: to be no city and to be no more built up for ever. Therefore shall a strong people praise thee: the city of mighty nations shall fear thee, because thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away. And the Lord of hosts shall make unto all people, in this mountain, a feast of fat things: a feast of wine, of fat things full of marrow, of wine purified from the lees. And he shall destroy in this mountain the face of the bond with which all people were tied and the web that he began over all nations. He shall cast death down headlong for ever. And the Lord God shall wipe away tears from every face. And the reproach of his people he shall take away from off the whole earth. For the Lord hath spoken it.

And they shall say in that day: Lo, this is our God: we have waited for him, and he will save us. This is the Lord: we have patiently waited for him, we shall rejoice and be joyful in his salvation. For the hand of the Lord shall rest in this mountain: and Moab shall be trodden down under him, as straw is broken in pieces with the wain. And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands. And the bulwarks of thy high walls shall fall and be brought low, and shall be pulled down to the ground, even to the dust.

THE GLORY OF THE REDEEMED

XXXV. 1-10. The land that was desolate and impassable shall be glad: and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise.

The glory of Libanus is given to it: the beauty of Carmel, and Saron. They shall see the glory of the Lord and the beauty of our God.

Strengthen ye the feeble hands, and confirm the weak knees. Say to the fainthearted: Take courage, and fear not. Behold your God will bring the revenge of recompense. God himself will come and will save you. Then shall the eyes of the blind be opened: and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free. For waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before shall rise up the verdure of the reed and the bulrush. And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it. And this shall be unto you a straight way, so that fools shall not err therein. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk *there* that shall be delivered. And the redeemed of the Lord shall return, and shall come into Sion with praise: and everlasting joy shall be upon their heads. They shall obtain joy and gladness: and sorrow and mourning shall flee away.

THE REDEEMER COMETH

XL. 1-10. Be comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven. She hath received of the hand of the Lord double for all her sins.

¹ The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God. Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall become straight, and the rough ways plain. And the glory of the Lord shall be revealed: and all flesh together shall see, that the mouth of the Lord hath spoken.

¹ Luke III. 4.

The voice of one, saying: Cry.

And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass.

The grass is withered and the flower is fallen: but the word of our Lord endureth for ever.

Get thee up upon a high mountain, thou that bringest good tidings to Sion. Lift up thy voice with strength, thou that bringest good tidings to Jerusalem. Lift it up: fear not. Say to the cities of Juda: Behold your God. Behold the Lord God shall come with strength: and his arm shall rule. Behold his reward is with him and his work is before him.

THE OFFICE OF CHRIST

XLII. 1-16. Behold ¹my servant: I will uphold him. My elect: my soul delighteth in him. I have given my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person: neither shall his voice be heard abroad. The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth. He shall not be sad nor troublesome, till he set judgment in the earth: and the islands shall wait for his law.

Thus saith the Lord God that created the heavens and stretched them out: that established the earth and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon.

I, the Lord, have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

I, the Lord: this is my name. I will not give my glory to another, nor my praise to graven things. The things that were first, behold they are come: and new things do I declare. Before they spring forth, I will make you hear them.

Sing ye to the Lord a new song: his praise is from the ends of the earth. You that go down to the sea, and all

¹ Matthew XII. 18. *My servant.* Christ, who according to His humanity, is the Servant of God.

that are therein: ye islands, and ye inhabitants of them. Let the desert and the cities thereof be exalted: Cedar shall dwell in houses. Ye inhabitants of Petra, give praise: they shall cry from the top of the mountains. They shall give glory to the Lord, and shall declare his praise in the islands. The Lord shall go forth as a mighty man: as a man of war shall he stir up zeal. He shall shout and cry: he shall prevail against his enemies.

I have always held my peace, I have kept silence, I have been patient. I will speak now as a woman in labour: I will destroy, and swallow up at once. I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands and will dry up the standing pools. And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk. I will make darkness light before them, and crooked things straight.

These things have I done to them, and have not forsaken them.

CHRIST'S PROMISE TO HIS CHURCH

XLIII. 1-26. And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name. Thou art mine. When thou shalt pass through the waters, I will be with thee: and the rivers shall not cover thee. When thou shalt walk in the fire, thou shalt not be burnt: and the flames shall not burn in thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I have given Egypt for thy atonement, Ethiopia and Saba for thee.

Since thou becamest honourable in my eyes, thou art glorious. I have loved thee: and I will give men for thee, and people for thy life. Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north: Give up. And to the south: Keep not back: bring my sons from afar, and my daughters from the ends of the earth. And every one that calleth upon my name, I have created him for my glory: I have formed him and made him.

Bring forth the people that are blind, and have eyes: that are deaf, and have ears. All the nations are assembled together and the tribes are gathered. Who among you can declare this, and shall make us hear the former things? Let them bring forth their witnesses, let them be justified, and hear, and say: It is truth. You are my witnesses, saith

the Lord, and my servant whom I have chosen: that you may know and believe me, and understand that I myself am. Before me there was no God formed: and after me there shall be none. I am, I am, the Lord: and there is no saviour besides me. I have declared and have saved. I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord: and I am God. And from the beginning I am the same: and there is none that can deliver out of my hand. I will work, and who shall turn it away?

Thus saith the Lord your redeemer, the Holy One of Israel: For your sake I sent to Babylon; and have brought down all their bars and the Chaldeans glorying in their ships. *I am* the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, who made a way in the sea and a path in the mighty waters, who brought forth the chariot and the horse, the army and the strong. They lay down to sleep together, and they shall not rise again: they are broken as flax and are extinct.

Remember not former things, and look not on things of old. Behold I do new things: and now they shall spring forth. Verily, you shall know them: I will make a way in the wilderness and rivers in the desert. The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness, rivers in the desert, to give drink to my people, to my chosen. This people have I formed for myself: they shall shew forth my praise. *But* thou hast not called upon me, O Jacob: neither hast thou laboured about me, O Israel. Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims. I have not caused thee to serve with oblations, nor wearied thee with incense. Thou hast bought me no sweet cane with money: neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy sins: thou hast wearied me with thy iniquities.

I am, I am he that blot out thy iniquities for my own sake: and I will not remember thy sins. Put me in remembrance, and let us plead together: tell if thou hast any thing to justify thyself.

AN INVITATION TO THE CHURCH TO REJOICE

LII. 1-15. Arise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised and unclean shall no more pass through thee. Shake thyself from the

dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion. For thus saith the Lord: You were sold gratis, and you shall be redeemed without money.

For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there; and the Assyrian hath oppressed them without any cause at all. And now what have I here, saith the Lord, for my people is taken away gratis? They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long. Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.

How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace, of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

The voice of thy watchmen. They have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion. Rejoice and give praise together, O ye deserts of Jerusalem, for the Lord hath comforted his people: he hath redeemed Jerusalem. The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.

Depart, depart, go ye out from thence: touch no unclean thing. Go out of the midst of her. Be ye clean, you that carry the vessels of the Lord. For you shall not go out in a tumult: neither shall you make haste by flight. For the Lord will go before you: and the God of Israel will gather you together.

Behold my servant shall understand: he shall be exalted and extolled, and shall be exceeding high. As many have been astonished at thee, so shall his visage be inglorious among men and his form among the sons of men. He shall sprinkle many nations: kings shall shut their mouth at him. For they to whom it was not told of him have seen: and they that heard not have beheld.

THE PASSION OF CHRIST

LIII. 1-12. Who hath believed our report? And to whom is the arm of the Lord revealed?

And he shall grow up as a tender plant before him, and as a root out of a thirsty ground. There is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: despised

and the most abject of men, a man of sorrows and acquainted with infirmity: and his look *was* as it were hidden and despised. Whereupon we esteemed him not.

Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities: he was bruised for our sins. The chastisement of our peace *was* upon him: and by his bruises we are healed.

All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth. He shall be led as a sheep to the slaughter and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment. Who shall declare his generation? Because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth.

And the Lord was pleased to bruise him in infirmity. If he shall lay down his life for sin, he shall see a long-lived seed: and the will of the Lord shall be prosperous in his hand. Because his soul hath laboured, he shall see and be filled. By his knowledge shall this my just servant justify many: and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong: because he hath delivered his soul unto death and was reputed with the wicked. And he hath borne the sins of many and hath prayed for the transgressors.

THE GENTILES SHALL FLOCK TO THE CHURCH OF CHRIST

LIV. 1-17. Give praise, O thou barren, that bearest not; sing forth praise and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord. Enlarge the place of thy tent and stretch out the skins of thy tabernacles. Spare not: lengthen thy cords and strengthen thy stakes. For thou shalt pass on to the right hand and to the left: and thy seed shall inherit the Gentiles and shall inhabit the desolate cities.

Fear not, for thou shalt not be confounded nor blush. For thou shalt not be put to shame, because thou shalt

forget the shame of thy youth and shalt remember no more the reproach of thy widowhood. For he that made thee shall rule over thee.

The Lord of hosts is his name: and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth. For the Lord hath called thee as a woman forsaken and mourning in spirit: and as a wife cast off from her youth, said thy God. For a small moment have I forsaken thee: but with great mercies will I gather thee. In a moment of indignation have I hid my face a little while from thee: but with everlasting kindness have I had mercy on thee, said the Lord, thy Redeemer.

This thing is to me as in the days of Noe, to whom I swore that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee and not to rebuke thee. For the mountains shall be moved, and the hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved, said the Lord that hath mercy on thee.

O poor little one, tossed with tempest, without all comfort: behold I will lay thy stones in order and will lay thy foundations with sapphires, and I will make thy bulwarks of jasper, and thy gates of graven stones, and all thy borders of desirable stones. All thy children *shall be* taught of the Lord: and great shall be the peace of thy children. And thou shalt be founded in justice.

Depart far from oppression, for thou shalt not fear: and from terror, for it shall not come near thee. Behold, an inhabitant shall come, who was not with me: he that was a stranger to thee before shall be joined to thee. Behold, I have created the smith that bloweth the coals in the fire and bringeth forth an instrument for his work: and I have created the killer to destroy. No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord and their justice with me, saith the Lord.

SPIRITUAL GIFTS TO CHRIST'S CHURCH

LV. 1-13. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat. Come ye: buy wine and milk without money and without any price.

Why do you spend money for that which is not bread and your labour for that which doth not satisfy you?

Hearken diligently to me and eat that which is good: and your soul shall be delighted in fatness. Incline your ear and come to me. Hear and your soul shall live. And I will make an everlasting covenant with you, the faithful mercies of David.

Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord; and he will have mercy on him: and to our God; for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring and give seed to the sower and bread to the eater: so shall my word be, which shall go forth from my mouth. It shall not return to me void, but it shall do whatsoever I please and shall prosper in the things for which I sent it.

For you shall go out with joy and be led forth with peace. The mountains and the hills shall sing praise before you: and all the trees of the country shall clap their hands. Instead of the shrub, shall come up the fir tree, and instead of the nettle, shall come up the myrtle tree: and the Lord shall be named for an everlasting sign that shall not be taken away.

THE LIGHT OF THE TRUE FAITH

LX. 1-9. Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth and a mist the people: but the Lord shall arise upon thee and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

Lift up thy eyes round about and see: all these are gathered together, they are come to thee. Thy sons shall come from afar and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged: when the multitude of the sea shall be

converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim. All they from Saba shall come, bringing gold and frankincense and shewing forth praise to the Lord. All the flocks of Cedar shall be gathered together unto thee: the rams of Nabaioth shall minister to thee. They shall be offered upon my acceptable altar: and I will glorify the house of my majesty.

Who are these that fly as clouds, and as doves to their windows? For, the islands wait for me, and the ships of the sea in the beginning: that I may bring thy sons from afar, their silver and their gold with them, to the name of the Lord thy God and to the Holy One of Israel, because he hath glorified thee.

CHRIST AND HIS APOSTLES

LXI. 1-II. ¹ The spirit of the Lord is upon me, because the Lord hath anointed me. He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives and deliverance to them that are shut up: to proclaim the acceptable year of the Lord and the day of vengeance of our God: to comfort all that mourn: to appoint to the mourners of Sion: and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief. And they shall be called in it the mighty ones of justice, the planting of the Lord to glorify *him*.

And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities that were destroyed for generation and generation. And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandmen and the dressers of your vines. But you shall be called the priests of the Lord; to you it shall be said: Ye ministers of our God. You shall eat the riches of the Gentiles and you shall pride yourselves in their glory. For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land. Everlasting joy shall be unto them.

For I am the Lord that love judgment and hate robbery in a holocaust: and I will make their work in truth; and I will make a perpetual covenant with them. And they shall know their seed among the Gentiles and their offspring in

the midst of peoples. All that shall see them shall know them, that these are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, and my soul shall be joyful in my God. For he hath clothed me with the garments of salvation and with the robe of justice he hath covered me: as a bridegroom decked with a crown and as a bride adorned with her jewels. For as the earth bringeth forth her bud and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth and praise before all the nations.

CHRIST'S VICTORY

LXIII. 1-9. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength?

I, that speak justice and am a defender to save.

Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

I have trodden the winepress alone: and of the Gentiles there is not a man with me. I have trampled on them in my indignation and have trodden them down in my wrath. And their blood is sprinkled upon my garments: and I have stained all my apparel. For the day of vengeance is in my heart: the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid. And my own arm hath saved for me: and my indignation itself hath helped me. And I have trodden down the people in my wrath and have made them drunk in my indignation: and have brought down their strength to the earth.

I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us: and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness and according to the multitude of his mercies.

And he said: Surely they are my people, children that will not deny. So he became their saviour. In all their affliction he was not troubled: and the angel of his presence saved them. In his love, and in his mercy he redeemed them: and he carried them and lifted them up all the days of old.

JEREMIAS

The name means "the Lord is exalted."

He prophesied during the reign of Josias till after the fall of Jerusalem, a period of about forty years. He, like Isaias, is a great master of language, but the style is very different. Jeremias' sentences are rugged and uneven: they teem with imagery, and his outbursts of prayer are most beautiful. A few of these are given below.

The Lamentations are songs, five in number, in which the prophet bewails the ruin of Jerusalem, the beloved city. They are used by the Church in her office of Holy Week to express her sorrow at Our Lord's death.

When the Chaldeans took Jerusalem in 588 B.C. they treated Jeremias with great respect, but the Jews themselves forced him to accompany them to Egypt. According to one tradition the Jews stoned him to death in Egypt. Another tradition says that he was taken to Babylon by Nabuchodonosor, when, according to Jeremias' own prophecy, Egypt was ravaged by the Babylonian king.

Baruch was the much-loved secretary of Jeremias, and his prophecy is really an appendix to the latter's book.

THE POTTER

XVIII. 1-10. The word that came to Jeremias from the Lord, saying: Arise, and go down into the potter's house: and there thou shalt hear my words.

And I went down into the potter's house: and behold he was doing a work on the wheel. And the vessel was broken which he was making of clay with his hands: and turning he made another vessel, as it seemed good in his eyes to make it.

Then the word of the Lord came to me, saying: Cannot I do with you as this potter, O house of Israel, saith the Lord? Behold as clay is in the hand of the potter, so are you in my hand, O house of Israel. I will suddenly speak against a nation and against a kingdom, to root out and to pull down and to destroy it. If that nation against which I have spoken shall repent of their evil, I also will repent of the evil that I have thought to do to them. And I will suddenly speak of a nation and of a kingdom, to build up and plant it. If it shall do evil in my sight, that it obey not my voice: I will repent of the good that I have spoken to do unto it.

IMPRISONMENT OF JEREMIAS ¹

XXXVIII. 1-13. Now Saphatias the son of Mathan and Gedelias the son of Phassur and Juchal the son of Selemias and Phassur the son of Melchias heard the words that Jeremias spoke to all the people, saying:

Thus saith the Lord: Whosoever shall remain in this city shall die by the sword and by famine and by pestilence: but he that shall go forth to the Chaldeans shall live, and his life shall be safe, and he shall live.

Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war that remain in this city and the hands of the people, speaking to them according to these words. For this man seeketh not peace to this people, but evil.

And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

Then they took Jeremias and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water but mire. And Jeremias sunk into the mire.

Now Abdemelech the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of Benjamin. And Abdemelech went out of the king's house and spoke to the king, saying:

My lord the king, these men have done evil in all that they have done against Jeremias the prophet, casting him into the dungeon to die there with hunger, for there is no more bread in the city.

Then the king commanded Abdemelech the Ethiopian, saying: Take from hence thirty men with thee and draw up Jeremias the prophet out of the dungeon, before he die. So Abdemelech, taking the men with him, went into the king's house that was under the storehouse: and he took

¹ Under Sedecias (599-588 B.C.) the last king over the remnant of Juda, certain men, powerful at the Court, angered at Jeremias' repeated prophecy of the destruction of Jerusalem, asked and obtained leave to cast him into a loathsome dungeon.

from thence old rags and old rotten things, and he let them down by cords to Jeremias into the dungeon.

And Abdemelech the Ethiopian said to Jeremias: Put these old rags and these rent and rotten things under thy arms and upon the cords. And Jeremias did so. And they drew up Jeremias with the cords and brought him forth out of the dungeon. And Jeremias remained in the entry of the prison.

SOME PRAYERS OF JEREMIAS

XIV. 8-9. O expectation of Israel, the Saviour thereof in time of trouble: why wilt thou be as a stranger in the land and as a wayfaring man turning in to lodge? Why wilt thou be as a wandering man, as a mighty man that cannot save? But thou, O Lord, art among us, and thy name is called upon by us: forsake us not.

XV. 15-18. O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me: do not defend me in thy patience, know that for thy sake I have suffered reproach. Thy words were found, and I did eat them: and thy word was to me a joy and gladness of my heart, for thy name is called upon me, O Lord God of hosts. I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats. Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed? It is become to me as the falsehood of deceitful waters that cannot be trusted.

XVI. 19. O Lord, my might and my strength and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

XVII. 13-18. O Lord, the hope of Israel: all that forsake thee shall be confounded: they that depart from thee shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise. Behold they say to me: Where is the word of the Lord? Let it come. And I am not troubled, following thee for my pastor: and I have not desired the day of man, thou knowest. That which went out of my lips hath been right in thy sight.

Be not thou a terror unto me: thou art my hope in the day of affliction. Let them be confounded that persecute

me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction and with a double destruction destroy them.

XX. 7-13. Thou hast deceived me, O Lord, and I am deceived: thou hast been stronger than I, and thou hast prevailed. I am become a laughing-stock all the day: all scoff at me. For I am speaking now this long time, crying out *against* iniquity and I often proclaim devastation: and the word of the Lord is made a reproach to me and a derision, all the day.

Then I said: I will not make mention of him nor speak any more in his name. And there came in my heart as a burning fire, shut up in my bones: and I was wearied, not being able to bear it. For I heard the reproaches of many, and terror on every side: Persecute him, and, Let us persecute him: from all the men that were my familiars and continued at my side: if by any means he may be deceived and we may prevail against him and be revenged on him.

But the Lord is with me as a strong warrior: therefore they that persecute me shall fall and shall be weak. They shall be greatly confounded, because they have not understood the everlasting reproach which never shall be effaced.

And thou, O Lord of hosts, prover of the just, who seest the reins and the heart: let me see, I beseech thee, thy vengeance on them, for to thee I have laid open my cause.

Sing ye to the Lord, praise the Lord: because he hath delivered the soul of the poor out of the hand of the wicked.

XXXII. 17-27. Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power and thy stretched out arm: no word shall be hard to thee. Thou shewest mercy unto thousands and returnest the iniquity of the fathers into the bosom of their children after them. O most mighty, great, and powerful: the Lord of hosts is thy name. Great in counsel and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam to render unto every one according to his ways and according to the fruit of his devices. Who hast set signs and wonders in the land of Egypt even until this day, and in Israel, and amongst men, and hast made thee a name as at this day. And hast brought forth thy people Israel out of the land of Egypt with signs and with wonders and with a strong hand and a stretched out arm and with great terror. And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and honey. And they came in and possessed it: but they obeyed not thy voice and they walked not in thy law.

And they did not any of those things that thou didst command them to do: and all these evils are come upon them.

Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans who fight against it, by the sword and the famine and the pestilence. And what thou hast spoken is all come to pass, as thou thyself seest.

¹ And sayest thou to me, O Lord God: Buy a field for money and take witnesses, whereas the city is given into the hands of the Chaldeans?

And the word of the Lord came to Jeremias, saying: Behold I am the Lord the God of all flesh: shall any thing be hard for me?

LAMENTATION

Lam. V. 1-12; 14-21. Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks: we were weary and no rest was given us. We have given our hand to Egypt and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned and are not: and we have borne their iniquities. Servants have ruled over us: there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of the famine. They oppressed the women of Sion and the virgins in the cities of Juda. The princes were hanged up by their hand: they did not respect the persons of the ancient. The ancients have ceased from the gates: the young men from the choir of the singers. The joy of our heart is ceased: our dancing is turned into mourning. The crown is fallen from our head. Woe to us, because we have sinned! Therefore is our heart sorrowful: therefore are our eyes become dim. For mount Sion, because it is destroyed: foxes have walked upon it.

But thou, O Lord, shalt remain for ever: thy throne from generation to generation. Why wilt thou forget us for ever? *Why* wilt thou forsake us for a long time? Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

¹ Jeremias had, at God's command, purchased a field of his kinsman Hanameel.

THE PEOPLE'S PRAYER

Baruch III. 1-8. And now, O Lord Almighty, the God of Israel, the soul in anguish and the troubled spirit crieth to thee: Hear, O Lord, and have mercy, for thou art a merciful God: and have pity on us, for we have sinned before thee. For thou remainest for ever: and shall we perish everlastingly?

O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel and of their children that have sinned before thee and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us. Remember not the iniquities of our fathers, but think upon thy hand and upon thy name at this time: for thou art the Lord our God, and we will praise thee, O Lord: because for this end thou hast put fear in our hearts, to the intent that we should call upon thy name and praise thee in our captivity: for we are converted from the iniquity of our fathers, who sinned before thee. And behold we are at this day in our captivity, whereby thou hast scattered us to be a reproach and a curse and an offence, according to all the iniquities of our fathers who departed from thee, O Lord our God.

A PROPHECY OF CHRIST

Baruch III. 24-38. O Israel, how great is the house of God, and how vast is the place of his possession! It is great and hath no end: *it is* high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

The Lord chose not them: neither did they find the way of knowledge, therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven and taken her and brought her down from the clouds? Who hath passed over the sea and found her and brought her preferably to chosen gold?

There is none that is able to know her ways, nor that can search out her paths: but he that knoweth all things knoweth her and hath found her out with his understanding: he that prepared the earth for evermore and filled it with cattle and fourfooted beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches and rejoiced. They were called, and they said: Here we

are. And with cheerfulness they have shined forth to him that made them.

This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge and gave it to Jacob his servant and to Israel his beloved. Afterwards, he was seen upon earth and conversed with men.

THE PROPHECY OF EZECHIEL

The prophet's name means "whom God strengthens."

Ezekiel was a priest, who lived in Babylon during the captivity of King Joachin. (*See* p. 205). He prophesied from 592-588 B.C., when he died in exile, and, some say, a martyr. He has been given the beautiful title of "The Prophet of the Divine Fidelity."

Isaias in his prophecy had insisted on the inviolability of Sion, but it was now clear that her days were numbered, and in many minds many questions had arisen. Ezekiel was sent by God to show that He is as faithful in His threats as in His promises, and that therefore the city is doomed, though a remnant of the people shall be saved. On the other hand, though God's threats are for a time, His promises are for eternity, and out of the very destruction of Jerusalem the glory of the Lord shall yet appear.

The Book of Ezekiel may be divided into three sections:

- 1) The prophecies before the final doom of the city—the punishment was inevitable—the restoration was certain.
- 2) After the destruction of the city Ezekiel turns on her triumphant destroyers and warns them that their own doom is imminent: they are to be brought low and Juda is yet to survive.
- 3) The parables of consolation: Ezekiel, whose book is full of symbols, sometimes hard to understand, depicts over and over again the glory of the restored Temple in the days of the Messias.

THE DESOLATION OF ISRAEL

VII. 1-27. And the word of the Lord came to me, saying: And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land. Now is an end come upon thee. And I will send my wrath upon thee and I will judge thee according to thy ways: and I will set all thy abominations against thee. And my eye shall not spare thee, and I will shew thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

Thus saith the Lord God: One affliction, behold an affliction is come. The end is come, the end is come, it hath awaked against thee: behold it is come. Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains. Now very shortly I will pour out my wrath upon thee and I will accomplish my anger in thee: and I will judge thee according to thy ways and I will lay upon thee all thy crimes. And my eye shall not spare, neither will I shew mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee. And you shall know that I am the Lord that strike.

Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded. Iniquity is risen up into a rod of impiety: nothing of them *shall remain*, nor of their people, nor of the noise of them: and there shall be no rest among them. The time is come, the day is at hand: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the people thereof. For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof shall not go back: neither shall man be strengthened in the iniquity of his life.

Blow the trumpet, let all be made ready. Yet there is none to go to the battle: for my wrath shall be upon all the people thereof. The sword without, and the pestilence and the famine within: he that is in the field shall die by the sword: and they that are in the city shall be devoured by the pestilence and the famine. And such of them as shall flee shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity. All hands shall be made feeble and all knees shall run with water. And they shall gird themselves with haircloth, and fear shall cover them, and shame shall be upon every face and baldness upon all their heads. Their silver shall be cast forth and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul and their bellies shall not be filled: because it hath been the stumbling-block of their iniquity. And they have turned the ornament of their jewels into pride and have made of it the images of their abominations and idols: therefore I have made it an uncleanness to them. And I will give it into the hands of strangers for spoil and to the wicked of the earth for a prey: and they shall defile it. And I will turn away my face from them, and

they shall violate my secret *place*: and robbers shall enter into it and defile it.

Make a shutting up: for the land is full of the judgment of blood and the city is full of iniquity. And I will bring the worst of the nations and they shall possess their houses: and I will make the pride of the mighty to cease and they shall possess their sanctuary. When distress cometh upon them they will seek for peace, and there shall be none. Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet: and the law shall perish from the priest and counsel from the ancients. The king shall mourn and the prince shall be clothed with sorrow and the hands of the people of the land shall be troubled. I will do to them according to their way and will judge them according to their judgments: and they shall know that *I am* the Lord.

THE VISION OF BONES

XXXII. 1-14. The hand of the Lord was upon me and brought me forth in the spirit of the Lord and set me down in the midst of a plain that was full of bones. And he led me about through them on every side.

Now they were very many upon the face of the plain and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest.

And he said to me: Prophecy concerning these bones and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you and you shall live. And I will lay sinews upon you and will cause flesh to grow over you and will cover you with skin: and I will give you spirit and you shall live. And you shall know that I am the Lord.

And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion. And the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them, and the skin was stretched out over them: but there was no spirit in them.

And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds and blow upon these slain and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great

army. And he said to me: Son of man: all these bones are the house of Israel. They say: Our bones are dried up and our hope is lost and we are cut off. Therefore prophesy and say to them: Thus saith the Lord God: Behold I will open your graves and will bring you out of your sepulchres, O my people, and will bring you into the land of Israel. And you shall know that I am the Lord: when I shall have opened your sepulchres and shall have brought you out of your graves, O my people, and shall have put my spirit in you. And you shall live and I shall make you rest upon your own land. And you shall know that I the Lord have spoken and done it, saith the Lord God.

JERUSALEM WHEN THE MESSIAS COMES

XLVIII. 29-35. This is the land which you shall divide by lot to the tribes of Israel and these are the portions of them: saith the Lord God. And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred. And the gates of the city according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one. And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one. And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one. And at the west side, four thousand and five hundred: and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one. Its circumference was eighteen thousand.

And the name of the city from that day: THE LORD IS THERE.

THE PROPHECY OF DANIEL

Daniel, the "Prophet of the Divine Majesty," was of the royal blood of the Kings of Juda. He was for some years a contemporary of Ezechiel, having been carried into captivity by Nabuchodonosor after the siege of Jerusalem.

He lived at the Court, whether at Babylon or at Susa, from 606 B.C. till 536 B.C., the third year of the reign of Cyrus (approximately).

The Book of Daniel does not follow any chronological order, but it falls into two distinct parts:

I. The marvels wrought by God in the Persian Court.

(a) Nabuchodonosor's forgotten dream, recalled and interpreted by Daniel.

- (b) Daniel's three friends, Sidrach, Misach and Abdenago (called in Judea Ananias, Azarias and Misael), who sang the Canticle *Benedicite* in the fiery furnace.
- (c) The interpretation of Nabuchodonosor's second dream.
- (d) Baltasar's great feast and Daniel's interpretation of the handwriting on the wall.
- (e) Daniel cast into the lions' den for the first time but is unharmed.

II. The four visions vouchsafed to Daniel.

- (a) The vision of the four beasts, followed by the vision of the Ancient of Days.
- (b) The vision of the ram from the east, overthrown by a goat from the west. The Archangel Gabriel interprets the vision: the ram signifies the Kingdom of the Medes and Persians, the goat the Kingdom of the Greeks.
- (c) The vision of Gabriel the Archangel, giving Daniel the mysterious prophecy concerning the time of the coming of the Messias.
- (d) A vision of the future of the kingdoms arising from the dismemberment of the Empire of Alexander the Great and of the conquest of the Romans.

There is an appendix to the Book of Daniel giving, among other things, the destruction of the god Bel and of his priests, and the story of the prophet Habacuc.

Daniel prophesied under (1) Nabuchodonosor of Babylon, (2) Darius the Mede, (3) Cyrus the Persian.

The meaning of Daniel's message to the Jews in captivity was: "Our God is here, even in this pagan Court: the present is indeed black, but He holds the future in His hands, and that future He has revealed to His servant. The whole world is His; the Messias is not only for the Jews but for all nations: He will most certainly come, but His coming is not yet."

DANIEL AND HIS COMPANIONS AT THE BABYLONIAN COURT

I. 1-20. In the third year of the reign of Joakim king of Juda, Nabuchodonosor king of Babylon came to Jerusalem and besieged it. And the Lord delivered into his hands Joakim the king of Juda and part of the vessels of the house of God: and he carried them away into the land of Senaar, to the house of his god: and the vessels he brought into the treasure house of his god.¹

And the king spoke to Asphenez the master of the eunuchs, that he should bring in *some* of the children of Israel and of the king's seed and of the princes, children in whom there was no blemish, well favoured and skilful in all wisdom, acute in knowledge and instructed in science,

¹ *His god.* Bel or Belus, the principal idol of the Chaldeans.

and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans. And the king appointed them a daily provision, of his own meat and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

Now there were among them, of the children of Juda, Daniel, Ananias, Misael and Azarias. And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago. But Daniel purposed in his heart that he would not be defiled with the king's table nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.¹ And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs. And the prince of the eunuchs said to Daniel: I fear my lord the king who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths your equals, you shall endanger my head to the king.

And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael and Azarias: Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat and water to drink: and look upon our faces and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants. And when he had heard these words, he tried them for ten days. And after ten days their faces appeared fairer and fatter than all the children that ate of the king's meat.

So Malasar took their portions and the wine that they should drink: and he gave them pulse. And to these children God gave knowledge and understanding in every book and wisdom: but to Daniel the understanding *also* of all visions and dreams. And when the days were ended, after which the king had ordered they should be brought in: the prince of the eunuchs brought them in before Nabuchodonosor. And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael and Azarias: and they stood in the king's presence. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the diviners and wise men that were in all his kingdom.

¹ *Be defiled.* Either by eating meat forbidden by the Law, or which had before been offered to idols.

THE DREAM OF NABUCHODONOSOR

II. 1-13; 16-24; 26-27; 29, 31-42; 44-45; 47-49. In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream and his spirit was terrified: and his dream went out of his mind. Then the king commanded to call together the diviners and the wise men and the magicians and the Chaldeans: to declare to the king his dreams: so they came and stood before the king. And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

And the Chaldeans answered the king in Syriac: O king, live for ever. Tell to thy servants thy dream and we will declare the interpretation thereof.

And the king answering said to the Chaldeans: The thing is gone out of my mind. Unless you tell me the dream and the meaning thereof, you shall be put to death and your houses shall be confiscated. But if you tell me the dream and the meaning of it, you shall receive of me rewards and gifts and great honour: therefore tell me the dream and the interpretation thereof.

They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

The king answered, and said: I know for certain that you seek to gain time, since you know that the thing is gone from me. If therefore you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation and full of deceit, to speak before me till the time pass away. Tell me therefore the dream, that I may know that you also give a true interpretation thereof.

Then the Chaldeans answered before the king, and said: There is no man upon earth that can accomplish thy word, O king: neither doth any king, though great and mighty, ask such a thing of any diviner or wise man or Chaldean. For the thing that thou askest, O king, is difficult: nor can any one be found that can shew it before the king, except the gods, whose conversation is not with men.

Upon hearing this, the king, in fury and in great wrath, commanded that all the wise men of Babylon should be put to death. And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

Then Daniel went in and desired of the king that he

would give him time to resolve the question and declare it to the king. And he went into his house and told the matter to Ananias and Misael and Azarias, his companions: to the end that they should ask mercy at the face of the God of heaven concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven, and speaking he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his. And he changeth times and ages: taketh away kingdoms and establisheth them, giveth wisdom to the wise and knowledge to them that have understanding. He revealeth deep and hidden things and knoweth what is in darkness: and light is with him. To thee, O God of our fathers, I give thanks and I praise thee, because thou hast given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us the king's discourse.

After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king and I will tell the solution to the king.

The king answered and said to Daniel whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw and the interpretation thereof? And Daniel made answer before the king and said: Thou, O king, didst begin to think in thy bed what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass. Thou, O king, sawest, and behold *there was* as it were a great statue. This statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible. The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass: and the legs of iron, the feet part of iron and part of clay. Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and of clay and broke them in pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of a summer's thrashing-floor. And they were carried away by the wind: and there was no place found for them. But the stone that struck the statue became a great mountain and filled the whole earth.

This is the dream: we will also tell the interpretation thereof before thee, O king. Thou art a king of kings: and the God of heaven hath given thee a kingdom and strength and power and glory: thou therefore art the head of gold. And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world. And the fourth kingdom shall be as iron. As iron breaketh into pieces and subdueth all things, so shall that break and destroy all these.¹ And whereas thou sawest the feet, and the toes, part of potter's clay and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and part of clay, the kingdom shall be partly strong and partly broken.

But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people. And it shall break in pieces and shall consume all these kingdoms: and itself shall stand for ever.² And the dream is true, and the interpretation thereof is faithful.

And the king spoke to Daniel and said: Verily your God is the God of gods and Lord of kings and a revealer of hidden things: seeing thou couldst discover this secret. Then the king advanced Daniel to a high station and gave him many and great gifts: and he made him governor over all the provinces of Babylon, and chief of the magistrates over all the wise men of Babylon. And Daniel requested of the king, and he appointed Sidrach, Misach and Abdenago over the works of the province of Babylon: but Daniel himself was in the king's palace.

NABUCHODONOSOR'S STATUE

III. 1-27; 41-51; 57-89; 91-96. King Nabuchodonosor made a statue of gold, of sixty cubits high and six cubits broad: and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates and the judges, the captains, the rulers and governors, and all the chief men

¹ *Another kingdom.* That of the Medes and Persians. *Third kingdom.* That of Alexander the Great. *The fourth kingdom.* Some understand this of the successors of Alexander, the Kings of Syria and Egypt: others of the Roman Empire and its civil wars.

² *A kingdom.* The Kingdom of Christ in the Catholic Church, which cannot be destroyed.

of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

Then the nobles, the magistrates and the judges, the captains and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: that in the hour that you shall hear the sound of the trumpet and of the flute and of the harp, of the sackbut and of the psaltery and of the symphony and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and of all kind of music: all the nations, tribes and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

And presently at that very time some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king, live for ever. Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and of all kind of music shall prostrate himself and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach and Abdenago: these men, O king, have slighted thy decree. They worship not thy gods, nor do they adore the golden statue which thou hast set up.

¹ Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them and said: Is it true, O Sidrach, Misach and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever

¹ Daniel appears to have been absent from the Court at this time, probably at Susa. (VIII. 2.)

you shall hear the sound of the trumpet, flute, harp, sackbut and psaltery and symphony and of all kind of music, prostrate yourselves and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire. And who is the God that shall deliver you out of my hand?

Sidrach, Misach and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods nor adore the golden statue which thou hast set up.

Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach and Abdenago: and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach and Abdenago and to cast them into the furnace of burning fire.

And immediately these men were bound and were cast into the furnace of burning fire, with their coats and their caps and their shoes and their garments. For the king's commandment was urgent and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach and Abdenago.

But these three men, that is, Sidrach, Misach and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord. Then Azarias¹ standing up prayed in this manner: and, opening his mouth in the midst of the fire, he said: Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise and glorious for ever: for thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true. And now we follow thee with all our heart and we fear thee and seek thy face. Put us not to confusion, but deal with us according to thy meekness and according to the multitude of thy mercies. And deliver us according to thy wonderful works, and give glory to thy name, O Lord. And let all them be confounded that shew evils to thy servants: let them be confounded in all thy might, and let their strength be broken. And let them know that thou art the Lord, the only God, and glorious over all the world. Now the king's servants that

¹ Abdenago.

had cast them in ceased not to heat the furnace with brimstone and tow and pitch and dry sticks, and the flame mounted up above the furnace nine and forty cubits: and it broke forth and burnt such of the Chaldeans as it found near the furnace: but the angel of the Lord went down with Azarias and his companions into the furnace. And he drove the flame of the fire out of the furnace: and made the midst of the furnace like the blowing of a wind bringing dew. And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three as with one mouth praised and glorified and blessed God in the furnace, saying:

All ye works of the Lord, bless the Lord:

Praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord:

O ye heavens, bless the Lord:

O all ye waters that are above the heavens, bless the Lord:

O all ye powers of the Lord, bless the Lord:

O ye sun and moon, bless the Lord:

O ye stars of heaven, bless the Lord:

O every shower and dew, bless ye the Lord:

O all ye spirits of God, bless the Lord:

O ye fire and heat, bless the Lord:

O ye cold and heat, bless the Lord:

O ye dews and hoar frosts, bless the Lord:

O ye frost and cold, bless the Lord:

O ye ice and snow, bless the Lord:

O ye nights and days, bless the Lord:

O ye light and darkness, bless the Lord:

O ye lightnings and clouds, bless the Lord:

O let the earth bless the Lord:

Let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord:

O all ye things that spring up in the earth, bless the Lord:

O ye fountains, bless the Lord:

O ye seas and rivers, bless the Lord:

O ye whales and all that move in the waters, bless the Lord:

O all ye fowls of the air, bless the Lord:

O all ye beasts and cattle, bless the Lord:

O ye sons of men, bless the Lord:

O let Israel bless the Lord:

Let them praise and exalt him above all for ever.

O ye priests of the Lord, bless the Lord:

O ye servants of the Lord, bless the Lord:

O ye spirits and souls of the just, bless the Lord:

O ye holy and humble of heart, bless the Lord:

Praise and exalt him above all for ever.

O Ananias, Azarias and Misael, bless ye the Lord :

Praise and exalt him above all for ever.

O give thanks to the Lord, because he is good :

Because his mercy endureth for ever and ever.

Then Nabuchodonosor the king was astonished and rose up in haste and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king and said: True, O king. He answered and said: Behold I see four men loose and walking in the midst of the fire. And there is no hurt in them: and the form of the fourth is like the Son of God.

Then Nabuchodonosor came to the door of the burning fiery furnace and said: Sidrach, Misach and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach and Abdenago went out from the midst of the fire. And the nobles and the magistrates and the judges and the great men of the king being gathered together, considered these men, that the fire had no power on their bodies and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach and Abdenago, who hath sent his angel and delivered his servants that believed in him: and they changed the king's word and delivered up their bodies that they might not serve nor adore any god, except their own God. By me therefore this decree is made, that every people, tribe and tongue, which shall speak blasphemy against the God of Sidrach, Misach and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

NABUCHODONOSOR'S SECOND DREAM

IV. 1-5; 7-13; 15-16; 21-34. I Nabuchodonosor was at rest in my house and flourishing in my palace: I saw a dream that affrighted me: and my thoughts in my bed and the visions of my head troubled me. Then I set forth a decree that all the wise men of Babylon should be brought in before me and that they should shew me the interpretation of the dream. Then came in the diviners, the wise men, the Chaldeans and the soothsayers, and I told the dream before them. But they did not shew me the interpretation thereof, till *their* colleague Daniel came in before me, whose name is Baltassar, and I told the dream before him.

This was the vision of my head in my bed. I saw, and behold a tree in the midst of the earth: and the height thereof was exceeding great. The tree was great and strong: and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth. Its leaves were most beautiful and its fruit exceeding much, and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode. And all flesh did eat of it.

I saw in the vision of my head upon my bed: and behold a watcher and a holy one came down from heaven.¹ He cried aloud, and said thus: Cut down the tree and chop off the branches thereof: shake off its leaves and scatter its fruits: let the beasts fly away that are under it and the birds from its branches. Nevertheless, leave the stump of its roots in the earth, and let it be tied with a band of iron and of brass, among the grass that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth. Let his heart be changed from man's and let a beast's heart be given him: and let seven times pass over him.² I, king Nabuchodonosor, saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation. Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies. This is the interpretation of the sentence of the most High which is come upon my lord the king. They shall cast thee out from among men and thy dwelling shall be with cattle and with wild beasts: and thou shalt eat grass as an ox and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men and giveth it to whomsoever he will. But whereas he commanded that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee after thou shalt have known that power is from heaven.

¹ *A watcher.* A vigilant angel, perhaps the guardian of Israel.

² *Let his heart be changed.* It does not appear by Scripture that Nabuchodonosor was changed from human shape, but only that he lost his reason and became mad, and in this condition remained abroad in the company of beasts, eating grass like an ox, till his hair grew in such manner as to resemble the feathers of eagles, and his nails to be like birds' claws.

Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences. All these things came upon king Nabuchodonosor. At the end of twelve months he was walking in the palace of Babylon. And the king answered and said: Is not this the great Babylon which I have built to be the seat of the kingdom, by the strength of my power and in the glory of my excellence? And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee, and they shall cast thee out from among men: and thy dwelling shall be with cattle and wild beasts. Thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men and giveth it to whomsoever he will. The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men and did eat grass like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles and his nails like birds' claws. Now at the end of the days, I Nabuchodonosor lifted up my eyes to heaven, and my sense was restored to me. And I blessed the most High and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to all generations. And there is none that can resist his hand and say to him: Why hast thou done it? At the same time my sense returned to me: and I came to the honour and glory of my kingdom. And my shape returned to me: and my nobles, and my magistrates sought for me. And I was restored to my kingdom: and greater majesty was added to me. Therefore I Nabuchodonosor do now praise and magnify and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

BALTASAR'S BANQUET

V. 1-13; 16-18; 20, 22-23; 24-31. Baltasar¹ the king made a great feast for a thousand of his nobles: and every one drank according to his age. And being now drunk he commanded that they should bring the vessels of gold and silver which Nabuchodonosor his father had brought away out of the temple that was in Jerusalem, that the king and his nobles might drink in them.

¹ *Baltasar.* He is believed to be the same as Nabonydus, the last of the Chaldean kings, grandson to Nabuchodonosor.

Then were the golden and silver vessels brought which he had brought away out of the temple that was in Jerusalem: and the king and his nobles drank in them. They drank wine and praised their gods of gold and of silver, of brass, of iron and of wood and of stone.

In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote. Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other. And the king cried out aloud and said to the wise men of Babylon: Whosoever shall read this writing and shall make known to me the interpretation thereof shall be clothed with purple and shall have a golden chain on his neck and shall be the third man in my kingdom.

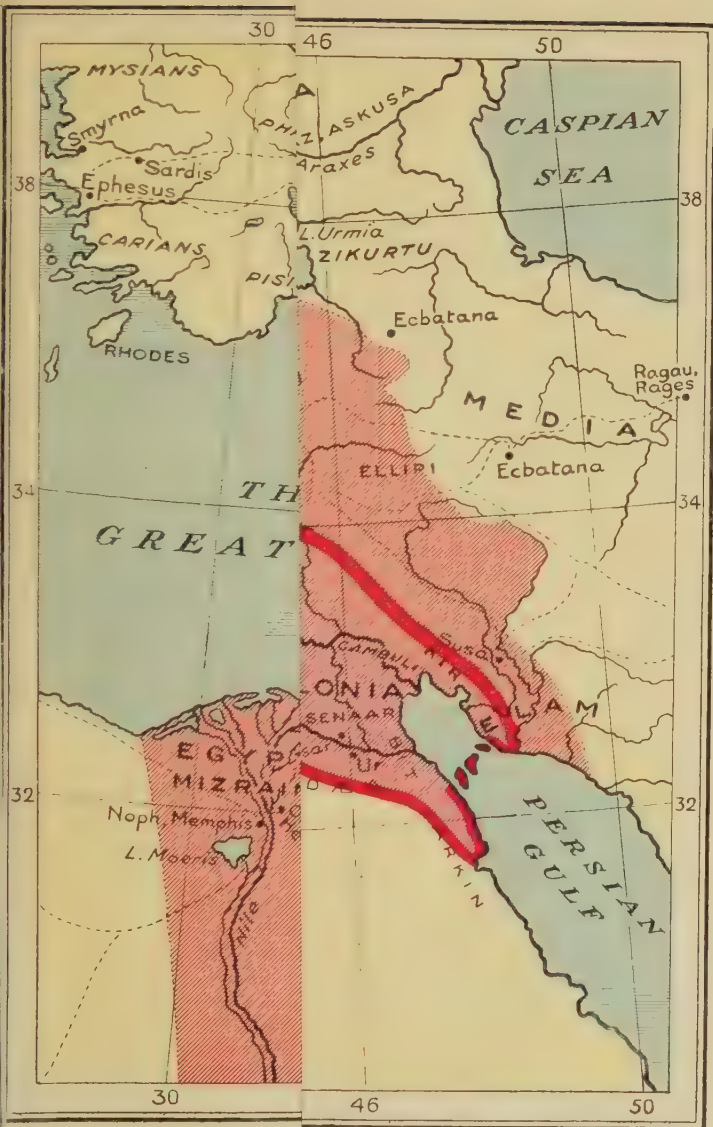
Then came in all the king's wise men: but they could neither read the writing nor declare the interpretation to the king. Wherewith king Baltasar was much troubled and his countenance was changed: and his nobles also were troubled.

¹ Then the queen, on occasion of what happened to the king and his nobles, came into the banquet house: and she spoke and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed. There is a man in thy kingdom that hath the spirit of the holy gods in him, and in the days of thy father knowledge and wisdom were found in him, that is, Daniel, whom the king named Baltassar. Now therefore let Daniel be called for, and he will tell the interpretation.

Then Daniel was brought in before the king. And the king spoke and said to him: I have heard of thee, that thou canst interpret obscure things and resolve difficult things: now if thou art able to read the writing and to shew me the interpretation thereof, thou shalt be clothed with purple and shalt have a chain of gold about thy neck and shalt be the third prince in my kingdom.

To which Daniel made answer and said before the king: Thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof. O king, the most high God gave to Nabuchodonosor thy father a kingdom and greatness and glory and honour. But when his heart was lifted up and his spirit hardened unto pride, he was put down from the throne of his kingdom and his glory was

¹ *The queen.* Not the wife, but the mother of the king.



taken away. Thou also his son, Baltasar, hast not humbled thy heart, whereas thou knewest all these things: but hast lifted thyself up against the Lord of heaven: wherefore he hath sent the part of the hand which hath written this that is set down. And this is the writing that is written: MANE, THECEL, PHARES. And this is the interpretation of the word.

MANE: God hath numbered thy kingdom and hath finished it.

THECEL: Thou art weighed in the balance and art found wanting.

PHARES: Thy kingdom is divided and is given to the Medes and Persians.

Then by the king's command Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

The same night, Baltasar the Chaldean king was slain. And Darius the Mede succeeded to the kingdom, being threescore and two years old.

DANIEL IN THE LIONS' DEN

VI. 1-2; 6-24. It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom. And three princes over them, of whom Daniel was one.

Then the princes and the governors craftily suggested to the king, and spoke thus unto him: King Darius, live for ever. All the princes of the kingdom, the magistrates and governors, the senators and judges, have consulted together, that an imperial decree and an edict be published: That whosoever shall ask any petition of any god or man, for thirty days, but of thee, O king, shall be cast into the den of lions. Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

So king Darius set forth the decree and established it.

Now when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day and adored and gave thanks before his God, as he had been accustomed to do before. Wherefore those men carefully watching him, found Daniel praying and making supplication to his God. And they came and spoke to the king concerning the edict: O king, Daniel,

who is of the children of the captivity of Juda, hath not regarded thy law nor the decree that thou hast made: but three times a day he maketh his prayer.

Now when the king had heard these words, he was very much grieved: and in behalf of Daniel he set his heart to deliver him and even till sunset he laboured to save him. But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made may be altered.

Then the king commanded, and they brought Daniel and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee. And a stone was brought and laid upon the mouth of the den: which the king sealed with his own ring and with the ring of his nobles, that nothing should be done against Daniel. And the king went away to his house and laid himself down without taking supper. And meat was not set before him: and even sleep departed from him.

Then the king, rising very early in the morning, went in haste to the lions' den. And coming near to the den, he cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

And Daniel answering the king, said: O king, live for ever. My God hath sent his angel and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me. Yea and before thee, O king, I have done no offence.

Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den. And Daniel was taken out of the den: and no hurt was found in him, because he believed in his God. And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children and their wives: and they did not reach the bottom of the den, before the lions caught them and broke all their bones in pieces.

VISION OF THE FOUR BEASTS

VII. 1-28. In the first year of Baltasar king of Babylon, Daniel saw a dream: and the vision of his head *was* upon his bed. And writing the dream, he comprehended it in few words: and relating the sum of it in short, he said:

I saw in my vision by night, and behold the four winds

of the heaven strove upon the great sea. And four great beasts,¹ different one from another, came up out of the sea. The first was like a lioness and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth and stood upon her feet as a man, and the heart of a man was given to her.

And behold another beast like a bear stood up on one side: and there were three rows in the mouth thereof and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

After this I beheld, and lo, another like a leopard, and it had upon it four wings as of a fowl: and the beast had four heads and power was given to it.

After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful and exceeding strong. It had great iron teeth, eating and breaking in pieces and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it and had ten horns.² I considered the horns, and behold another little horn³ sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof. And behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

I beheld till thrones were placed and the Ancients of days sat. His garment was white as snow and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him. The judgment sat and the books were opened.

I beheld because of the voice of the great words which that horn spoke: and I saw that the beast was slain and the body thereof was destroyed and given to the fire to be burnt: and that the power of the other beasts was taken away: and that times of life were appointed them for a time and a time.

I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven. And he came even to the Ancients of days: and they presented

¹ *Four great beasts.* The Chaldean, Persian, Grecian and Roman Empires.

² *Ten horns.* That is, ten kingdoms (as Apoc. XVII. 12), among which the empire of the fourth beast shall be parcelled.

³ *Another little horn.* This is commonly understood of Antichrist.

him before him. And he gave him power and glory and a kingdom: and all peoples, tribes and tongues shall serve him. His power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

My spirit trembled: I, Daniel, was affrighted at these things, and the visions of my head troubled me. I went near to one of them that stood by and asked the truth of him concerning all these things, and he told me the interpretation of the words and instructed me:

These four great beasts are four kingdoms which shall arise out of the earth. But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

After this, I would diligently learn concerning the fourth beast, which was very different from all and exceeding terrible. His teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet: and concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes and a mouth speaking great things and was greater than the rest. I beheld, and lo, that horn made war against the saints and prevailed over them, till the Ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom.

And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms and shall devour the whole earth and shall tread it down and break it in pieces. And the ten horns of the same kingdom shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings. And he shall speak words against the High One and shall crush the saints of the most High. And he shall think himself able to change times and laws: and they shall be delivered into his hand until a time and times and half a time.¹ And judgment shall sit, that *his* power may be taken away and be broken in pieces and perish even to the end. And that the kingdom and power and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High. Whose kingdom is an everlasting kingdom, and all kings shall serve him and shall obey him. Hitherto is the end of the world.

¹ Three years and a half, supposed to be the length of the persecution of Antichrist.

I Daniel was much troubled with my thoughts and my countenance was changed in me: but I kept the word in my heart.

DANIEL'S PRAYER

IX. 1-5; 8-10; 17-27. In the first year of Darius the son of Assuerus,¹ I Daniel set my face to the Lord my God, to pray and make supplication with fasting and sackcloth and ashes. And I prayed to the Lord my God, and I made my confession and said:

I beseech thee, O Lord God, great and terrible, who keepest the covenant and mercy to them that love thee and keep thy commandments. We have sinned, we have committed iniquity, we have done wickedly and have revolted: and we have gone aside from thy commandments and thy judgments.

O Lord, to us *belongeth* confusion of face, to our princes and to our fathers that have sinned. But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee. And we have not hearkened to the voice of the Lord our God, to walk in his law, which he set before us by his servants the prophets.

Now therefore, O our God, hear the supplication of thy servant and his prayers: and shew thy face upon thy sanctuary which is desolate, for thy own sake. Incline, O my God, thy ear and hear: open thy eyes and see our desolation and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies. O Lord, hear: O Lord, be appeased. Hearken and do. Delay not for thy own sake, O my God: because thy name is invoked upon thy city and upon thy people.

VISION OF THE ARCHANGEL GABRIEL

Now while I was yet speaking and praying and confessing my sins and the sins of my people of Israel and presenting my supplications in the sight of my God, for the holy mountain of my God: as I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me and spoke to me and said:

O Daniel, I am now come forth to teach thee, that thou mightest understand. From the beginning of thy prayers the word came forth: and I am come to shew it to thee,

¹ *Darius.* King of Chaldeans.

because thou art a man of desires. Therefore, do thou mark the word and understand the vision. ¹ Seventy weeks are shortened upon thy people and upon thy holy city, that transgression may be finished and sin may have an end and iniquity may be abolished and everlasting justice may be brought and vision and prophecy may be fulfilled and the Saint of Saints may be anointed.

Know thou therefore and take notice: *that* from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks: and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. ² And a people, with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation. And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation. And the desolation shall continue even to the consummation and to the end.

BEL AND THE GREAT SERPENT

XIV. 1-42. And Daniel was the king's guest and was honoured above all his friends.³

Now the Babylonians had an idol called Bel: and there were spent upon him every day twelve great measures of fine flour and forty sheep and sixty vessels of wine. The king also worshipped him and went every day to adore him: but Daniel adored his God.

And the king said to him: Why dost thou not adore Bel? And he answered and said to him: Because I do not worship idols made with hands, but the living God that created heaven and earth and hath power over all flesh.

And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day? Then Daniel smiled and said: O king, be not deceived, for this is but clay within, and brass without: neither hath he eaten at any time.

¹ *Seventy weeks*, namely, of years (or seventy times seven, that is, 490 years), *are shortened*; that is, fixed and determined, so that the time shall be no longer.

² *A people with their leader.* The Romans under Titus.

³ *The king's guest.* It seems most probable that the king here spoken of was Evilmerodach, the son and successor of Nabuchodonosor and a great favourer of the Jews.

And the king being angry called for his priests, and said to them: If you tell me not who it is that eateth up these expenses, you shall die. But if you can shew that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel.

And Daniel said to the king: Be it done according to thy word.

Now the priests of Bel were seventy, besides their wives and little ones and children. And the king went with Daniel into the temple of Bel. And the priests of Bel said: Behold we go out: and do thou, O king, set on the meats and make ready the wine and shut the door fast and seal it with thy own ring: and when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel that hath lied against us.

And they little regarded it: because they had made under the table a secret entrance, and they always came in by it and consumed those things.

So it came to pass after they were gone out, the king set the meats before Bel. And Daniel commanded his servants, and they brought ashes. And he sifted them all over the temple before the king. And going forth they shut the door, and having sealed it with the king's ring, they departed. But the priests went in by night, according to their custom, with their wives and their children: and they ate and drank up all.

And the king arose early in the morning, and Daniel with him. And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king. And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

And Daniel laughed: and he held the king that he should not go in. And he said: Behold the pavement, mark whose footsteps these are. And the king said: I see the footsteps of men and women and children. And the king was angry. Then he took the priests and their wives and their children: and they shewed him the private doors by which they came in and consumed the things that were on the table. The king therefore put them to death and delivered Bel into the power of Daniel, who destroyed him and his temple.

And there was a great dragon in that place, and the Babylonians worshipped him. And the king said to Daniel: Behold thou canst not say now that this is not a living god: adore him therefore.

And Daniel said: I adore the Lord my God for he is the living God. But that is no living god. But give me leave,

O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

Then Daniel took pitch and fat and hair, and boiled them together: and he made lumps and put them into the dragon's mouth. And the dragon burst asunder. And he said: Behold him whom you worshipped. And when the Babylonians had heard this they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death. And they came to the king and said: Deliver us Daniel, or else we will destroy thee and thy house.

And the king saw that they pressed upon him violently: and being constrained by necessity he delivered Daniel to them. And they cast him into the den of lions: and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day and two sheep: but then they were not given unto them that they might devour Daniel.

Now there was in Judea a prophet called Habacuc, and he had boiled pottage and had broken bread in a bowl and was going into the field, to carry it to the reapers. And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel who is in the lions' den. And Habacuc said: Lord I never saw Babylon, nor do I know the den.

And the angel of the Lord took him by the top of his head and carried him by the hair of his head and set him in Babylon over the den in the force of his spirit. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee. And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place.

And upon the seventh day, the king came to bewail Daniel: and he came to the den and looked in. And behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den: and they were devoured in a moment before him.

Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs and wonders in the earth: who hath delivered Daniel out of the lions' den.

THE MINOR PROPHETS¹

The writings of twelve "Minor Prophets" are preserved for us in the Bible.

Perhaps their chief interest lies in their constant reference to the Messias, to "Him that was to come." Only short passages can here be given, and these are chiefly Messianic in character.

THE PROPHECY OF OSEE

"Osee" means "salvation." His date is uncertain; it lies somewhere between 792 and 724 B.C. He prophesied chiefly for Israel and mourns over its apostasy and schism. There is great pathos in his sorrow over his people's rejection of all God's mercies and his conviction that these mercies will be offered to them again.

THE MESSIAS WILL COME OUT OF EGYPT

XI. 1-5. As the morning passeth, so hath the king of Israel passed away. Because Israel was a child and I loved him: and I called my son out of Egypt. As they called them, they went away from before their face: they offered victims to Baalim and sacrificed to idols. And I was like a foster father to Ephraim, I carried them in my arms: and they knew not that I healed them. I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat. He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.²

THE MESSIAS WILL ESTABLISH A NEW LAW

II. 14-24. Behold I will allure her and will lead her into the wilderness: and I will speak to her heart. And I will give her vinedressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth and according to the days of her coming up out of the land of Egypt. And it shall be in that day, saith the Lord, *that* she shall call me, My husband: and she shall call me no more, Baali. And I will take away the names of Baalim out of her mouth: and she

¹ See p. 356.

² Cf. Matthew II. 14-15.

shall no more remember their name. And in that day I will make a covenant with them, with the beasts of the field and with the fowls of the air and with the creeping things of the earth: and I will destroy the bow and the sword and war out of the land: and I will make them sleep secure. And I will espouse thee to me for ever: and I will espouse thee to me in justice and judgment and in mercy and in commiserations. And I will espouse thee to me in faith: and thou shalt know that I am the Lord. And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens. And they shall hear the earth. And the earth shall hear the corn and the wine and the oil. And these shall hear Jezrahel. And I will sow her unto me in the earth: and I will have mercy on her that was without mercy. And I will say to that which was not my people: Thou art my people. And they shall say: Thou art my God.

THE PROPHECY OF JOEL

“ Joel ” means perhaps “ Jehovah is God.”

He prophesied in Juda at perhaps the same time as Osee in Israel, but again the date is doubtful.

He describes an invasion of locusts, a plague sent by God and therefore a call to repentance. When the Messiah comes He will protect all who call upon His name.

A PLAGUE OF LOCUSTS

II. 1-14. Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand. A day of darkness and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it even to the years of generation and generation. Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness: neither is there any one that can escape it. The appearance of them is as the appearance of horses: and they shall run like horsemen. They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle. At their presence, the people shall be in grievous pains: all faces shall be made like a kettle. They shall run like valiant men: like men of war they shall scale the wall: the men shall march every one on his way, and they shall not turn aside from their ranks. No one shall

press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows and shall take no harm. They shall enter into the city, they shall run upon the wall, they shall climb up the houses, they shall come in at the windows as a thief. At their presence, the earth hath trembled, the heavens are moved: the sun and the moon are darkened and the stars have withdrawn their shining. And the Lord hath uttered his voice before the face of his army: for his armies are exceeding great, for they are strong and execute his word: for the day of the Lord is great and very terrible: and who can stand it? Now therefore saith the Lord: Be converted to me with all your heart, in fasting and in weeping and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return and forgive and leave a blessing behind him, sacrifice and libation to the Lord your God?

THE LAST JUDGMENT

II. 28-32. And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover upon my servants and handmaids in those days I will pour forth my spirit. And I will shew wonders in heaven: and in earth, blood and fire and vapour of smoke. The sun shall be turned into darkness and the moon into blood: before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved: for in mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

THE PROPHECY OF AMOS

Amos was a herdsman, a dresser of figs: he is thought to have prophesied in the days of Ozias and Jeroboam II (791-749 B.C.). His threats are directed chiefly against the worship of calves at Bethel: he dwells much on God's past mercies and on Israel's ingratitude towards "the Lord the God of Hosts."

WOE TO ISRAEL

V. 1-8. Hear ye this word which I take up concerning you for a lamentation. The house of Israel is fallen: and it shall rise no more. The virgin of Israel is cast down upon her land: there is none to raise her up. For thus saith the

Lord God: The city out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel. For thus saith the Lord to the house of Israel: Seek ye me, and you shall live. But seek not Bethel and go not into Galgal, neither shall you pass over to Bersabee: for Galgal shall go into captivity and Bethel shall be unprofitable. Seek ye the Lord and live, lest the house of Joseph be burnt with fire: and it shall devour, and there shall be none to quench Bethel. You that turn judgment into wormwood and forsake justice in the land, *seek* him that maketh Arcturus and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea and poureth them out upon the face of the earth: The Lord is his name.

THE PROPHECY OF ABDIAS

This is the shortest prophecy in the Bible: it speaks of the destruction of Edom, in punishment of the Edomites' rejoicings over the destruction of Jacob.

"Abdias" means "the servant of the Lord." His prophecy was probably written about the year 597 B.C.

THE PROPHECY OF JONAS

Jonas not only prophesied but prefigured in his own person the death and resurrection of Our Lord. Cf. St. Matthew XII. 40 and XVI. 4, where the "sign of Jonas the prophet" is given by Our Lord Himself as sufficient.

The prophecy falls naturally into three sections:

- (1) Jonas's first mission to Ninive, which he cannot bring himself to accept.
- (2) The storm and its results with his second mission, in which he finds success.
- (3) The moral of his story, foreshadowing the universal preaching of the Gospel and the value of real repentance.

Jonas is the only prophet sent to the Gentiles: he is said to have prophesied in the reign of Jeroboam II.

JONAS FLEES FROM THE LORD

I. 1-16. Now the word of the Lord came to Jonas the son of Amathi, saying: Arise, and go to Ninive the great city¹ and preach in it: for the wickedness thereof is come up before me. And Jonas rose up to flee into Tharsis from the face of the Lord: and he went down to Joppe and found

¹ *Ninive*. Capital of the Assyrian Empire.

a ship going to Tharsis.¹ And he paid the fare thereof and went down into it, to go with them to Tharsis from the face of the Lord.

But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken. And the mariners were afraid and the men cried to their god: and they cast forth the wares that were in the ship into the sea, to lighten it of them: and Jonas went down into the inner part of the ship and fell into a deep sleep. And the shipmaster came to him and said to him: Why art thou fast asleep? Rise up, call upon thy God, if so be that God will think of us, that we may not perish.

And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots: and the lot fell upon Jonas. And they said to him: Tell us for what cause this evil is upon us. What is thy business? Of what country art thou and whither goest thou? Or of what people art thou? And he said to them: I am a Hebrew, and I fear the Lord the God of heaven, who made both the sea and the dry land. And the men were greatly afraid, and they said to him: Why hast thou done this? (For the men knew that he fled from the face of the Lord: because he had told them.) And they said to him: What shall we do to thee, that the sea may be calm to us? For the sea flowed and swelled.

And he said to them: Take me up and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you. And the men rowed hard to return to land: but they were not able, because the sea tossed and swelled upon them. And they cried to the Lord and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

And they took Jonas and cast him into the sea: and the sea ceased from raging. And the men feared the Lord exceedingly and sacrificed victims to the Lord and made vows.

JONAS IS SWALLOWED BY THE FISH

II. 1-6; 10-11. Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights. And Jonas prayed to the Lord his God out of the belly of the fish.

¹ God said: "Go east." Jonas went due west.

And he said: I cried out of my affliction to the Lord: and he heard me. And thou hast cast me forth into the deep in the heart of the sea, and a flood hath compassed me: all thy billows and thy waves have passed over me. And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again. The waters compassed me about even to the soul: the deep hath closed me round about: the sea hath covered my head. But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for *my* salvation to the Lord. And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

THE CONVERSION OF NINIVE

III. 1-10. And the word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee.

And Jonas arose and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed.

And the men of Ninive believed in God: and they proclaimed a fast and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne and cast away his robe from him and was clothed with sackcloth and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed nor drink water. And let men and beasts be covered with sackcloth and cry to the Lord with all their strength: and let them turn every one from his evil way and from the iniquity that is in their hands. Who can tell if God will turn and forgive and will turn away from his fierce anger: and we shall not perish?

And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

GOD'S LESSON TO JONAS

IV. 1-11. And Jonas was exceedingly troubled, and was angry. And he prayed to the Lord and said: I beseech thee, O Lord, is not this what I said, when I was yet in my

own country? Therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient and of much compassion and easy to forgive evil. And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

And the Lord said: Dost thou think thou hast reason to be angry? Then Jonas went out of the city and sat toward the east side of the city. And he made himself a booth there: and he sat under it in the shadow, till he might see what would befall the city. And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered. And when the sun was risen, the Lord commanded a hot and burning wind. And the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die and said: It is better for me to die than to live.

And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured nor made it to grow, which in one night came up and in one night perished. And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?

THE PROPHECY OF MICHEAS

St. Jerome says that the name comes from a root signifying "to be lowly": it is also written Mi-che-yah, i.e., "who is like to God."

Micheas prophesied under Joathan, Achaz and Ezechias; that is, between 757 and 698 B.C.

All through his prophecy justice and mercy are woven together, forming but one theme.

THE MESSIAS IS TO BE BORN IN BETHLEHEM

V. 1-6. Now shalt thou be laid waste, O daughter of the robber. They have laid siege against us: with a rod shall they strike the cheek of the judge of Israel.

¹ AND THOU, BETHLEHEM Ephrata, art a little one among

¹ Cf. Matthew II. 4-6.

the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel. And he shall stand and feed in the strength of the Lord, in the height of the name of the Lord his God: and they shall be converted, for now shall he be magnified even to the ends of the earth. And this man shall be *our* peace when the Assyrian shall come into our land and when he shall set his foot in our houses: and we shall raise against him seven shepherds and eight principal men.¹ And they shall feed the land of Assyria with the sword and the land of Nemrod with the spears thereof: and he shall deliver us from the Assyrian when he shall come into our land and when he shall tread in our borders.

THE MESSIAS SHALL RESTORE ALL THINGS

IV. 1-7. And it shall come to pass in the last days² that the mountain of the house of the Lord shall be prepared in the top of mountains and high above the hills: and people shall flow to it.

And many nations shall come in haste and say: Come, let us go up to the mountain of the Lord and to the house of the God of Jacob: and he will teach us of his ways and we will walk in his paths. For the law shall go forth out of Sion, and the word of the Lord out of Jerusalem. And he shall judge among many people and rebuke strong nations afar off: and they shall beat their swords into ploughshares and their spears into spades. Nation shall not take sword against nation: neither shall they learn war any more. And every man shall sit under his vine and under his fig tree, and there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken.

For all people will walk every one in the name of his god: but we will walk in the name of the Lord our God for ever and ever.

In that day, saith the Lord, I will gather up her that halteth: and her that I had cast out, I will gather up: and her whom I had afflicted. And I will make her that halted,

¹ The Assyrians here represent the persecutors of the Church; the shepherds are the pastors of the Church. The number seven and eight is to convey the idea of a great number.

² Cf. Luke I. 32.

a remnant, and her that hath been afflicted, a mighty nation. And the Lord will reign over them in mount Sion, from this time now and for ever.

A LAMENT

VI. 1-8. Hear ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice. Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people and he will plead against Israel.

¹ O my people, what have I done to thee or in what have I molested thee? Answer thou me.

For I brought thee up out of the land of Egypt and delivered thee out of the house of slaves: and I sent before thy face Moses and Aaron and Mary. O my people, remember, I pray thee, what Balach the king of Moab purposed: and what Balaam the son of Beor answered him, from Setim to Galgal, that thou mightest know the justices of the Lord.

What shall I offer to the Lord that is worthy? Where-with shall I kneel before the high God? Shall I offer holocausts unto him and calves of a year old. May the Lord be appeased with thousands of rams or with many thousands of fat he-goats? Shall I give my firstborn for my wickedness, the fruit of my body for the sin of my soul?

I will shew thee, O man, what is good and what the Lord requireth of thee: Verily, to do judgment, and to love mercy, and to walk solicitous with thy God.

THE PROPHECY OF NAHUM

“Nahum” means “consoler”: Capharnaum—“Village of Nahum”—is the most probable birthplace of the prophet, though others are suggested as possible.

He foretold the fall of Ninive, 606 B.C., and prophesied some time after the taking of Thebes, 666 B.C., by the Assyrians, to which event he refers.

THE CURSE OF NINIVE

III. 1-3; 14-19. Woe to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee. The noise of the whip and the noise of the rattling of the wheels

¹ These verses have been chosen by the Church to form part of the Reproaches, on Good Friday.

and of the neighing horse and of the running chariot and of the horsemen coming up, and of the shining sword and of the glittering spear and of a multitude slain and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their *dead* bodies.

Draw thee water for the siege, build up thy bulwarks: go into the clay and tread, work it and make brick. There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus,¹ make thyself many like the locust. Thou hast multiplied thy merchandises above the stars of heaven: the bruchus hath spread himself and flown away. Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose and they flew away, and their place was not known where they were.

Thy shepherds have slumbered, O king of Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them together. Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?

THE PROPHECY OF HABACUC

Commentators tell us that it is difficult to identify the Habacuc of Daniel with the author of the prophecy, which was written *circa* 650-640 B.C., and is chiefly directed against the violence and injustice of the Jews.

It closes with the wonderful hymn given below.

A PRAYER OF HABACUC THE PROPHET FOR IGNORANCES ²

III. 1-13; 17-19. O Lord, I have heard thy hearing
And was afraid.

O Lord, thy work, in the midst of the years
Bring it to life.

In the midst of the years thou shalt make it known:
When thou art angry, thou wilt remember mercy.

God will come from the south:
And the holy one from mount Pharan:
His glory covered the heavens:

¹ *Bruchus*. Sometimes rendered *cankerworm* (A.V.). The name means *licker of grass*: it destroyed all that the locust had left.

² In Hebrew *Shigionoth*, a musical term.

And the earth is full of his praise.
His brightness shall be as the light:

Horns *are* in his hands:

There is his strength hid.

Death shall go before his face:

And the devil shall go forth before his feet.

He stood and measured the earth.

He beheld and melted the nations:

And the ancient mountains were crushed to pieces.

The hills of the world were bowed down

By the journeys of his eternity.

I saw the tents of Ethiopia for *their* iniquity:

The curtains of the land of Madian shall be troubled.

Wast thou angry, O Lord, with the rivers?

Or was thy wrath upon the rivers?

Or thy indignation in the sea?

Who will ride upon thy horses?

And thy chariots are salvation.

Thou wilt surely take up thy bow:

According to the oaths which thou hast spoken to the tribes.

Thou wilt divide the rivers of the earth.

The mountains saw thee and were grieved:

The great body of waters passed away.

The deep put forth its voice:

The deep lifted up its hands.

The sun and the moon stood still in their habitation,

In the light of thy arrows:

They shall go in the brightness of thy glittering spear.

In thy anger thou wilt tread the earth under foot:

In thy wrath thou wilt astonish the nations.

Thou wentest forth for the salvation of thy people:

For salvation with thy Christ.

For the fig tree shall not blossom

And there shall be no spring in the vines.

The labour of the olive tree shall fail

And the fields shall yield no food.

The flock shall be cut off from the fold

And there shall be no herd in the stalls.

But I will rejoice in the Lord:

And I will joy in God my Jesus.

The Lord God is my strength

And he will make my feet like the feet of harts:

And he the conqueror will lead me

Upon my high places singing psalms.

THE PROPHECY OF SOPHONIAS

His name means "the Lord guardeth," and he is sometimes called "the Watchman of the Lord." He prophesied in the reign of Josias, 639-610 B.C.

He speaks of universal judgment and of universal salvation. When God punishes it is only to save.

GOD'S JUDGMENT ON SIN

1. 12-18. And it shall come to pass at that time that I will search Jerusalem with lamps and will visit upon the men that are settled on their lees,¹ that say in their hearts: The Lord will not do good, nor will he do evil. And their strength shall become a booty and their houses as a desert. And they shall build houses and shall not dwell in them: and they shall plant vineyards and shall not drink the wine of them. The great day of the Lord is near: it is near and exceeding swift. The voice of the day of the Lord is bitter: the mighty man shall there meet with tribulation.

² That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds, a day of the trumpet and alarm against the fenced cities and against the high bulwarks. And I will distress men and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth and their bodies as dung. Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord. All the land shall be devoured by the fire of his jealousy: for he shall make even a speedy destruction of all them that dwell in the land.

THE PROPHECY OF AGGEUS

Aggeus began to prophesy two months before Zacharias, in the reign of Darius the Great, 519 B.C. His prophecy is concerned with the rebuilding of the Temple and is addressed to Zorobabel, the direct descendant of King David and ancestor of Our Lord, according to the flesh, and to Josue, of the priestly stock of Levi. These showed forth, therefore, the kingly and the priestly

¹ *Settled on their lees*, i.e., resting upon their riches, like wine upon the lees.

² Thomas of Celano based the opening lines of the "Dies Iræ" on this verse.

aspect of the Messias, who was to combine the double office. The glory of the rebuilt Temple will be greater than that of Solomon, because "the Desired of all nations shall come into it."

To Aggeus, God is always "the Lord of Hosts."

THE MESSIAS SHALL ENTER THE SECOND TEMPLE

II. 1-10. In the four and twentieth day of the month, in the sixth month, in the second year of Darius the king, *they began*. And in the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying:

Speak to Zorobabel the son of Salathiel the governor of Juda and to Jesus the son of Josedec, the high priest, and to the rest of the people, saying: Who is left among you, that saw this house in its first glory? And how do you see it now? Is it not *in comparison to that* as nothing in your eyes?

Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesus the son of Josedec, the high priest, and take courage all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts) the word that I covenanted with you when you came out of the land of Egypt. And my spirit shall be in the midst of you: fear not.

For thus saith the Lord of hosts: Yet one little while, and I will move the heaven and the earth and the sea and the dry land. And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts. Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

THE PROPHECY OF ZACHARIAS

In Hebrew "Zakar-yah," "the Lord remembers." It is thought that he was both priest and prophet and possibly that he was the prophet who was "slain between the temple and the altar" (*see* Matthew XXIII. 35), though this is very doubtful.

He dwells chiefly on the resurrection of the Messianic Kingdom. He tells of seven mysterious visions; the first three are concerned with the foundation of the Kingdom of the Messias, the last four with the King and Priest who is to come.

The prophet is then told to place a golden crown on the head of Josue, thus setting forth the priestly and the kingly powers united in Christ.

THE MESSIAS THE NEW HIGH PRIEST

VI. 12-15. And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: BEHOLD A MAN, THE ORIENT IS HIS NAME. And under him shall he spring up and shall build a temple to the Lord. Yea, he shall build a temple to the Lord: and he shall bear the glory and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem and Tobias and Idaias and to Hem, the son of Sophonias, a memorial in the temple of the Lord. And they that are far off shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you.

But this shall come to pass, if hearing you will hear the voice of the Lord your God.¹

THE MESSIAS SHALL ENTER JERUSALEM RIDING AN ASS

IX. 9-10. Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and saviour. He is poor and riding upon an ass and upon a colt, the foal of an ass.²

And I will destroy the chariot out of Ephraim and the horse out of Jerusalem: and the bow for war shall be broken. And he shall speak peace to the Gentiles: and his power shall be from sea to sea, and from the rivers even to the end of the earth.

THE MESSIAS WILL BE SOLD

XI. 12-13. And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. ³ And they weighed for my wages thirty pieces of silver. And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver and I cast them into the house of the Lord, to the statuary.

THE MESSIAS WILL BE CRUCIFIED

XII. 10-11. And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace

¹ Cf. Luke I. 76-79.

² Cf. John XII. 14-16.

³ Cf. Matthew XXVII. 9-10.

and of prayers: and they shall look upon me, whom they have pierced. And they shall mourn for him as one mourneth for an only son: and they shall grieve over him, as the manner is to grieve for the death of the firstborn. In that day there shall be a great lamentation in Jerusalem, like the lamentation of Adadremmon in the plain of Mageddon.¹

XIII. 6-7. And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me. Awake, O sword, against my shepherd and against the man that cleaveth to me, saith the Lord of hosts. Strike the shepherd, and the sheep shall be scattered. And I will turn my hand to the little ones.

THE PROPHECY OF MALACHIAS

“Malachi” means “My Angel”; “Malachias,” “the Angel of the Lord.” Some identify him with Esdras the scribe. He is the last of the prophets in order of time and wrote about four hundred years before the coming of the Messias. This long silence was at last broken by St. John the Baptist, who preached “in the spirit and power of Elias” (Luke I. 17).

THE PRECURSOR OF THE MESSIAS

III. 1-4. Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the testament whom you desire shall come to his temple. Behold he cometh, saith the Lord of hosts. And who shall be able to think of the day of his coming? And who shall stand to see him? For he is like a refining fire and like the fuller's herb.

And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi and shall refine them as gold and as silver: and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old and in the ancient years.²

¹ *Adadremmon.* A place near Mageddon, where the good King Josias was slain and much lamented by his people.

² *Cf.* Matthew XI. 7-10.

THE MESSIAS WILL INSTITUTE A NEW
SACRIFICE

I. 9-11. And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done): if by any means he will receive your faces, saith the Lord of hosts. Who is there among you that will shut the doors and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

For from the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation. For my name is great among the Gentiles, saith the Lord of hosts.

THE BOOKS OF MACHABEES

The Book of Nehemias (*see* p. 260) told of his return to Jerusalem after his captivity in Babylon in 444 B.C. He died in 420 B.C.

Chronologically the only remaining historical books in the Bible are the first and second Books of the Machabees, notably the former, which takes up the thread of history in 175 B.C.

The Bible therefore tells us nothing of the submission to Alexander the Great, made by the High Priest Jeddoa, and of the subsequent Hellenizing influence which pervaded Palestine and which met with such bitter opposition from Judaism.

Soon after the death of Alexander (323 B.C.) Judea and Samaria were annexed to Egypt and remained so till 202 B.C.

A few years later Antiochus III, King of Syria, defeated the Egyptians, and Palestine came under Syrian control.

The first Book of the Machabees gives us an account of the years 176-133 B.C. and treats of Mathathias and his three sons; the second book covers the years 177-162 B.C. and treats of Judas Machabeus' wars. The first book is simple history, the second supplements to a certain extent and is written with a view to glorifying the Temple at Jerusalem.

THE FIRST BOOK OF MACHABEES

DEATH OF ALEXANDER THE GREAT

323 B.C.

I. 1-10. Now it came to pass after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes: he fought many battles and took the strong holds of all and slew the kings of the earth. And he went through even to the ends of the earth and took the spoils of many nations. And the earth was quiet before him. And he gathered a power and a very strong army: and his heart was exalted and lifted up. And he subdued countries of nations, and princes: and they became tributaries to him.

And after these things, he fell down upon his bed and knew that he should die. And he called his servants the

nobles that were brought up with him from his youth: and he divided his kingdom among them while he was yet alive. And Alexander reigned twelve years: and he died. And his servants made themselves kings every one in his place. And they all put crowns upon themselves after his death, and their sons after them many years: and evils were multiplied in the earth.

REIGN OF ANTIOCHUS IV

137 B.C.

I. 11-13. And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

In those days there went out of Israel wicked men and they persuaded many, saying: Let us go and make a covenant with the heathens that are round about us: for since we departed from them many evils have befallen us. And the word seemed good in their eyes.

PERSECUTION

I. 21-26; 57-67. And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel. And he went up to Jerusalem with a great multitude. And he proudly entered into the sanctuary and took away the golden altar and the candlestick of light and all the vessels thereof and the table of proposition and the pouring vessels and the vials and the little mortars of gold and the veil and the crowns and the golden ornament that was before the temple: and he broke them all in pieces. And he took the silver and gold, and the precious vessels: and he took the hidden treasures which he found. And when he had taken all away he departed into his own country. And he made a great slaughter of men and spoke very proudly. And there was great mourning in Israel and in every place where they were.

On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God: and they built altars throughout all the cities of Juda round about. And they burnt incense and sacrificed at the doors of the houses and in the streets. And they cut in pieces and burnt with fire the books of the law of God. And every one with

whom the books of the testament of the Lord were found and whosoever observed the law of the Lord, they put to death, according to the edict of the king. Thus by their power did they deal with the people of Israel that were found in the cities, month after month.

And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of *God*. Now the women that circumcised their children were slain according to the commandment of king Antiochus. And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death. And many of the people of Israel determined with themselves that they would not eat unclean things: and they chose rather to die than to be defiled with unclean meats. And they would not break the holy law of God: and they were put to death. And there was very great wrath upon the people.

MARTYRDOM OF ELEAZAR

II. Mac. VI. 18-31. Eleazar, one of the chief of the scribes, a man advanced in years and of a comely countenance, was pressed to open his mouth to eat swine's flesh. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded of the flesh of the sacrifice: that by so doing he might be delivered from death. And for the sake of their old friendship with the man they did him this courtesy.

But he began to consider the dignity of his age and his ancient years and the inbred honour of his grey head and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying that he would rather be sent into the other world. For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens: and so, they, through my dissimulation and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse

upon my old age. For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age: and I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

And they that led him and had been a little before more mild were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy. But when he was now ready to die with the stripes, he groaned and said: O Lord, who hast the holy knowledge, thou knowest manifestly that, whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things because I fear thee.

Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude.

THE MOTHER OF THE MACHABEES AND HER SEVEN SONS

II Mac. VII. 1-42. It came to pass also that seven brethren, together with their mother, were apprehended and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges. But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? We are ready to die rather than to transgress the laws of God, received from our fathers. Then the king, being angry, commanded fryingpans and brazen caldrons to be made hot: which forthwith being heated, he commanded to cut out the tongue of him that had spoken first, and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully, saying: The Lord God will look upon the truth and will take pleasure in us, as Moses declared in the profession of the canticle: and in his servants he will take pleasure.

So, when the first was dead after this manner, they

brought the next to make him a mocking stock: and, when they had pulled off the skin of his head with the hair, they asked him if he would eat before he was punished throughout the whole body in every limb. But he answered in his own language and said: I will not do it. Wherefore, he also in the next place received the torments of the first. And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

After him the third was made a mocking stock, and when he was required, he quickly put forth his tongue and courageously stretched out his hands: and said with confidence: These I have from heaven, but for the laws of God I now despise them: because I hope to receive them again from him. So that the king and they that were with him wondered at the young man's courage, because he esteemed the torments as nothing.

And after he was thus dead, they tormented the fourth in the like manner. And when he was now ready to die he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee thou shalt have no resurrection unto life.

And when they had brought the fifth, they tormented him. But he looking upon the king, said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God. But stay patiently a while and thou shalt see his great power, in what manner he will torment thee and thy seed.

After him they brought the sixth: and he, being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us. But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

Now the mother was to be admired above measure and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day and bore it with a good courage, for the hope that she had in God. And she bravely exhorted every one of them in her own language, being filled with wisdom. And joining a man's heart to a woman's thought, she said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life: neither did I frame the limbs of every one of you. But the Creator of the world that formed the

nativity of man and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

Now Antiochus, thinking himself despised and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend and furnish him with things necessary. But when the young man was not moved with these things, the king called the mother and counselled her to deal with the young man to save his life. And when he had exhorted her with many words, she promised that she would counsel her son.

So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me that bore thee, nourished thee and brought thee up unto this age. I beseech *thee*, my son, look upon heaven and earth and all that is in them: and consider that God made them out of nothing, and mankind also: so thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses. But thou that hast been the author of all mischief against the Hebrews shalt not escape the hand of God. For we suffer thus for our sins. And though the Lord our God is angry with us a little while for our chastisement and correction, yet he will be reconciled again to his servants. But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants. For thou hast not yet escaped the judgment of the Almighty God who beholdeth all things. For my brethren, having now undergone a short pain, are under the covenant of eternal life: but thou by the judgment of God shalt receive just punishment for thy pride. But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God. But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease. Then the king, being incensed with anger, raged against him more cruelly than all the rest, taking it

grievously that he was mocked. So this man also died undefiled, wholly trusting in the Lord. And last of all, after the sons, the mother also was consumed. But now there is enough said of the sacrifices and of the excessive cruelties.

MATHATHIAS

II. 1-30; 43-55; 61-70. In those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem: and he abode in the mountain of Modin. And he had five sons: John and Simon: and Judas who was called Machabeus: and Eleazar and Jonathan: these saw the evils that were done in the people of Juda and in Jerusalem. And Mathathias said: Woe is me! Wherefore was I born to see the ruin of my people and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies? The holy places are come into the hands of strangers: her temple is become as a man without honour. The vessels of her glory are carried away captive: her old men are murdered in the streets and her young men are fallen by the sword of the enemies. What nation hath not inherited her kingdom and gotten of her spoils? All her ornaments are taken away. She that was free is made a slave. And behold our sanctuary and our beauty and our glory is laid waste: and the Gentiles have defiled them. To what end then should we live any longer?

And Mathathias and his sons rent their garments: and they covered themselves with haircloth and made great lamentation. And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin to sacrifice and to burn incense and to depart from the law of God. And many of the people of Israel consented and came to them: but Mathathias and his sons stood firm.

And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler and an honourable and great man in this city and adorned with sons and brethren. Therefore, come thou first and obey the king's commandment, as all nations have done, and the men of Juda and they that remain in Jerusalem: and thou and thy sons shall be in the number of the king's friends and enriched with gold and silver and many presents.

Then Mathathias answered and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers and

consent to his commandments: I and my sons and my brethren will obey the law of our fathers. God be merciful unto us: it is not profitable for us to forsake the law and the justices of God. We will not hearken to the words of king Antiochus: neither will we sacrifice and transgress the commandments of our law, to go another way.

Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

And Mathathias saw and was grieved. And his reins trembled, and his wrath was kindled according to the judgment of the law: and running upon him he slew him upon the altar. Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time: and pulled down the altar, and showed zeal for the law, as Phinees did by Zamri the son of Salomi.

And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law and maintaineth the testament, let him follow me. So he and his sons fled into the mountains and left all that they had in the city. Then many that sought after judgment and justice went down into the desert. And they abode there, they and their children and their wives and their cattle: because afflictions increased upon them. And all they that fled from the evils joined themselves to them and were a support to them. And they gathered an army and slew the sinners in their wrath and the wicked men in their indignation: and the rest fled to the nations for safety.

And Mathathias and his friends went round about: and they threw down the altars. And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly. And they pursued after the children of pride: and the work prospered in their hands. And they recovered the law out of the hands of the nations and out of the hands of the kings: and they yielded not the horn to the sinner.

Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction and the wrath of indignation: now therefore, O my sons, be ye zealous for the law and give your lives for the covenant of your fathers. And call to remembrance the works of the fathers which they have done in their generations: and you shall receive great glory and an everlasting name. Was not Abraham found faithful in temptation, and it was reputed to him unto

justice? Joseph in the time of his distress kept the commandment and he was made lord of Egypt. Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood. Jesus,¹ whilst he fulfilled the word, was made ruler in Israel. And thus consider through all generations that none that trust in him fail in strength. And fear not the words of a sinful man, for his glory is dung and worms: to day he is lifted up, and to morrow he shall not be found, because he is returned into his earth and his thought is come to nothing.

You therefore, my sons, take courage and behave manfully in the law: for by it you shall be glorious. And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you. And Judas Machabeus who is valiant and strong from his youth up, let him be the leader of your army: and he shall manage the war of the people. And you shall take to you all that observe the law: and revenge ye the wrong of your people. Render to the Gentiles their reward: and take heed to the precepts of the law. And he blessed them and was joined to his fathers. And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers in Modin. And all Israel mourned for him with great mourning.

JUDAS MACHABEUS

III. 1-3; 9-18; 21-27; 42-60. Then his son Judas, called Machabeus, rose up in his stead. And all his brethren helped him, and all they that had joined themselves to his father: and they fought with cheerfulness the battle of Israel. And he got his people great honour and put on a breastplate as a giant and girt his warlike armour about him in battles and protected the camp with his sword. And he was renowned even to the utmost part of the earth: and he gathered them that were perishing.

And Apollonius gathered together the Gentiles and a numerous and great army from Samaria, to make war against Israel. And Judas understood it and went forth to meet him. And he overthrew him and killed him: and many fell down slain, and the rest fled away. And he took their spoils: and Judas took the sword of Apollonius and fought with it all his lifetime.

And Seron captain of the army of Syria heard that Judas

¹ Josue.

had assembled a company of the faithful and a congregation with him, and he said: I will get me a name and will be glorified in the kingdom and will overthrow Judas and those that are with him that have despised the edict of the king. And he made himself ready: and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel. And they approached even as far as Bethoron. And Judas went forth to meet him with a small company.

But when they saw the army coming to meet them they said to Judas: How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting to day?

And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude or with a small company. But we will fight for our lives and our laws: and the Lord himself will overthrow them before our face. But as for you, fear them not.

And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron and his host were overthrown before him. And he pursued him by the descent of Bethoron even to the plain: and there fell of them eight hundred men. And the rest fled into the land of the Philistines. And the fear of Judas and of his brethren and the dread of *them* fell upon all the nations round about them. And his fame came to the king: and all nations told of the battles of Judas.

Now when king Antiochus heard these words, he was angry in his mind: and he sent and gathered the forces of all his kingdom, an exceeding strong army.

And Judas and his brethren saw that evils were multiplied and that the armies approached to their borders: and they knew the orders the king had given to destroy the people and utterly abolish them. And they said every man to his neighbour: Let us raise up the low condition of our people and let us fight for our people and our sanctuary. And the assembly was gathered that they might be ready for battle: and that they might pray and ask mercy and compassion.

Now Jerusalem was not inhabited but was like a desert: there was none of her children that went in or out. And the sanctuary was trodden down: and the children of strangers were in the castle. There was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there. And they assembled together and came to Maspha over against Jerusalem: for in Maspha

was a place of prayer heretofore in Israel. And they fasted that day and put on haircloth and put ashes upon their heads: and they rent their garments. And they laid open the books of the law in which the Gentiles searched for the likeness of their idols. And they brought the priestly ornaments and the firstfruits and tithes and stirred up the Nazarites that had fulfilled their days. And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them? For thy holies are trodden down and are profaned: and thy priests are in mourning and are brought low. And behold the nations are come together against us to destroy us: thou knowest what they intend against us. How shall we be able to stand before their face unless thou, O God, help us?

Then they sounded with trumpets and cried out with a loud voice. And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens. And he said to them that were building houses or had betrothed wives or were planting vineyards or were fearful, that they should return every man to his house, according to the law. So they removed the camp and pitched on the south side of Emmaus.

And Judas said: Gird yourselves and be valiant men and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary. For it is better for us to die in battle than to see the evils of our nation and of the holies: nevertheless as it shall be the will of *God* in heaven so be it done.

IV. 1-43; 48-58. Then Gorgias¹ took five thousand men and a thousand of the best horsemen: and they removed out of the camp by night, that they might come upon the camp of the Jews and strike them suddenly. And the men that were of the castle were their guides.

And Judas heard of it and rose up, he and the valiant men, to attack the king's forces that were in Emmaus. For as yet the army was dispersed from the camp. And Gorgias came by night into the camp of Judas and found no man. And he sought them in the mountains, for he said: These men flee from us.

And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords. And they saw the camp of the Gentiles that it was strong, and the men in breastplates and the horse-

¹ 165 B.C. Gorgias was the Governor of Idumea and was sent by Lysias the regent against Judas.

men round about them. And these were trained up to war. And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault. Remember in what manner our fathers were saved in the Red Sea, when Pharaoh pursued them with a great army. And now let us cry to heaven: and the Lord will have mercy on us and will remember the covenant of our fathers and will destroy this army before our face this day. And all nations shall know that there is one that redeemeth and delivereth Israel.

And the strangers lifted up their eyes and saw them coming against them. And they went out of the camp to battle: and they that were with Judas sounded the trumpet. And they joined battle: and the Gentiles were routed and fled into the plain. But all the hindmost of them fell by the sword. And they pursued them as far as Gezeron, and even to the plains of Idumea and of Azotus and of Jamnia. And there fell of them to the number of three thousand men.

And Judas returned again with his army that followed him, and he said to the people: Be not greedy of the spoils. For there is war before us, and Gorgias and his army are near us in the mountain. But stand ye now against our enemies and overthrow them: and you shall take the spoils afterwards with safety.

And as Judas was speaking these words, behold part of them appeared looking forth from the mountain. And Gorgias saw that his men were put to flight and that they had set fire to the camp: for the smoke that was seen declared what was done. And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight. So they all fled away into the land of the strangers.

And Judas returned to take the spoils of the camp: and they got much gold and silver and blue silk and purple of the sea and great riches. And returning home they sung a hymn and blessed God in heaven, because he is good, because his mercy endureth for ever. So Israel had a great deliverance that day.

And such of the strangers as escaped went and told Lysias all that had happened. And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind and as the king had commanded.

So the year following, Lysias gathered together threescore thousand chosen men and five thousand horsemen, that he

might subdue them. And they came into Judea and pitched their tents in Bethoron: and Judas met them with ten thousand men. And they saw that the army was strong.

And he prayed and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armourbearer. Shut up this army in the hands of thy people Israel: and let them be confounded in their host and their horsemen. Strike them with fear and cause the boldness of their strength to languish: and let them quake at their own destruction. Cast them down with the sword of them that love thee: and let all that know thy name praise thee with hymns.

And they joined battle: and there fell of the army of Lysias five thousand men. And when Lysias saw that his men were put to flight and how bold the Jews were, and that they were ready either to live or die manfully, he went to Antioch and chose soldiers, that they might come again into Judea with greater numbers.

Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places and to repair them. And all the army assembled together: and they went up into mount Sion. And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest or on the mountains, and the chambers joining to the temple thrown down. And they rent their garments and made great lamentation and put ashes on their heads. And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places. And he chose priests without blemish, whose will was set upon the law of God. And they cleansed the holy places and took away the stones that had been defiled into an unclean place. And they built up the holy places and the things that were within the temple: and they sanctified the temple and the courts. And they made new holy vessels and brought in the candlestick and the altar of incense and the table into the temple. And they put incense upon the altar and lighted up the lamps that were upon the candlestick: and they gave light in the temple. And they set the loaves upon the table and hung up the veils and finished all the works that they had begun to make.

And they arose before the morning on the five and

twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year. And they offered sacrifice according to the law upon the new altar of holocausts which they had made. According to the time and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles and harps and lutes and cymbals. And all the people fell upon their faces and adored and blessed up to heaven him that had prospered them. And they kept the dedication of the altar eight days: and they offered holocausts with joy and sacrifices of salvation and of praise. And they adorned the front of the temple with crowns of gold and escutcheons: and they renewed the gates and the chambers and hanged doors upon them. And there was exceeding great joy among the people: and the reproach of the Gentiles was turned away.

Antiochus IV (Epiphanes) died partly of illness and partly of grief on hearing of the defeat of the Idumeans, the Ammonites and the Galaadites at the hands of Judas Machabeus.

Judas then carried on the war against Antiochus V (Eupater), his son, who after the Battle of Bethzacharam marched on Jerusalem. But he concluded a peace and departed for Antioch, where in 162 B.C. he was dethroned by his cousin, Demetrius Soter.

Demetrius sent an army against Jerusalem, which effected nothing. He then sent a second and greater one commanded by Nicanor, a powerful noble.

DESCRIPTION OF BATTLE OF BETHZACHARAM

VI. 33-48. And the king¹ rose before it was light and made his troops march on fiercely towards the way of Bethzacharam. And the armies made themselves ready for the battle: and they sounded the trumpets. And they shewed the elephants the blood of grapes and mulberries, to provoke them to fight. And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast. These before the time, wheresoever the beast was, they were there: and whithersoever it went, they went: and they departed not from it. And upon the beast there were strong wooden towers which covered every one of them, and engines upon them: and upon every one thirty-two valiant men, who fought from above, and an Indian to rule the beast. And the rest of the horsemen he placed on

¹ Antiochus V (Eupater).

this side and on that side at the two wings, with trumpets to stir up the army and to hasten them forward that stood thick together in the legions thereof.

Now when the sun shone upon the shields of gold and of brass, the mountains glittered therewith: and they shone like lamps of fire. And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly. And all the inhabitants of the land were moved at the noise of their multitude and the marching of the company and the rattling of the armour: for the army was exceeding great and strong.

And Judas and his army drew near for battle: and there fell of the king's army six hundred men. And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts. And it seemed to him that the king was on it. And he exposed himself to deliver his people and to get himself an everlasting name. And he ran up to it boldly in the midst of the legion, killing on the right hand and on the left: and they fell by him on this side and that side. And he went between the feet of the elephant and put himself under it and slew it: and it fell to the ground upon him, and he died there. Then they, seeing the strength of the king and the fierceness of his army, turned away from them.

But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and mount Sion.

JUDAS'S VICTORY OVER NICANOR

II Mac. XV. 1-17; 21-29. But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath day. And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified and reverence him that beholdeth all things: that unhappy man asked if there were a mighty One in heaven that had commanded the sabbath day to be kept. And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept, then he said: And I am mighty upon the earth and I command to take arms and to do the king's business. Nevertheless he prevailed not to accomplish his design.

So Nicanor, being puffed up with exceeding great pride,

thought to set up a public monument of his victory over Judas. But Machabeus ever trusted with all hope that God would help them. And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty. And speaking to them out of the law and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful. Then after he had encouraged them, he shewed withal the falsehood of the Gentiles and their breach of oaths. So he armed every one of them, not with defence of shield and spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

Now the vision was in this manner: Onias who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews. After this, there appeared also another man, admirable for age and glory and environed with great beauty and majesty. Then Onias answering, said: This is a lover of his brethren and of the people of Israel: this is he that prayeth much for the people and for all the holy city, Jeremias, the prophet of God. Whereupon Jeremias stretched forth his right hand and gave to Judas a sword of gold, saying: Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

Thus being exhorted with the words of Judas, which were very good and proper to stir up the courage and strengthen the hearts of the young men, they resolved to fight and to set upon them manfully: that valour might decide the matter, because the holy city and the temple were in danger. And now Machabeus, considering the coming of the multitude and the divers preparations of armour and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias king of Juda and didst kill a hundred and eighty-five thousand of the army of Sennacherib:¹ send now also, O Lord of heaven, thy good angel before us, for the fear and dread

¹ See p. 245.

of the greatness of thy arm: that they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

But Nicanor and they that were with him came forward, with trumpets and songs.

But Judas and they that were with him encountered them, calling upon God by prayers. So, fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

And when the battle was over and they were returning with joy, they understood that Nicanor was slain in his armour. Then making a shout and a great noise, they blessed the Almighty Lord in their own language.

After this Judas, realizing that he required protection against the ill-will and deceitfulness of the Syrians, sent messengers to Rome.

These Jewish ambassadors were well received, an alliance was concluded and a letter was sent from the Roman Senate to the King of Syria that he should desist from all attacks upon the Jews, but just at this juncture the Battle of Laisa, close to Ashdod, 161 B.C., took place, before the arrangement with the Romans was known.

BATTLE OF LAISA. DEATH OF JUDAS

161 B.C.

IX. 5-22. Now Judas had pitched his tents in Laisa, and three thousand chosen men with him. And they saw the multitude of the army that they were many: and they were seized with great fear. And many withdrew themselves out of the camp: and there remained of them no more than eight hundred men.

And Judas saw that his army slipped away and the battle pressed upon him. And his heart was cast down, because he had not time to gather them together: and he was discouraged. Then he said to them that remained: Let us arise and go against our enemies, if we may be able to fight against them.

But they dissuaded him, saying: We shall not be able, but let us save our lives now and return to our brethren. And then we will fight against them: for we are but few. Then Judas said: God forbid we should do this thing and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

And the army removed out of the camp: and they stood

over against them. And the horsemen were divided into two troops, and the slingers and the archers went before the army, and they that were in the front *were* all men of valour. And Bacchides¹ was in the right wing: and the legion drew near on two sides. And they sounded the trumpets.

And they also that were on Judas's side, even they, also cried out: and the earth shook at the noise of the armies. And the battle was fought from morning even unto the evening. And Judas perceived that the stronger part of the army of Bacchides was on the right side: and all the stout of heart came together with him. And the right wing was discomfited by them: and he pursued them even to the mount Azotus. And they that were in the left wing saw that the right wing was discomfited: and they followed after Judas and them that were with him, at their back: and the battle was hard fought: and there fell many wounded of the one side and of the other. And Judas was slain and the rest fled away.

And Jonathan and Simon took Judas their brother and buried him in the sepulchre of their fathers in the city of Modin. And all the people of Israel bewailed him with great lamentation: and they mourned for him many days, and said: How is the mighty man fallen that saved the people of Israel! But the rest of the words of the wars of Judas and of the noble acts that he did and of his greatness are not written: for they were very many.

JONATHAN SUCCEEDS JUDAS AS PRINCE AND CAPTAIN

IX. 28-31. And all the friends of Judas came together and said to Jonathan: since thy brother Judas died, there is not a man like him to go forth against our enemies, Bacchides and them that are the enemies of our nation. Now therefore we have chosen thee this day to be our prince and captain in his stead, to fight our battles. So Jonathan took upon him the government at that time and rose up in the place of Judas his brother.

Jonathan Machabeus waged war almost unceasingly against Demetrius' generals (Bacchides, Apollonius and others), whom he conquered.

In 152 B.C. Jonathan was made high priest.

War was also carried on between Demetrius II, son of

¹ *Bacchides*. General of Demetrius I, King of Syria.

Demetrius I, and Alexander, son of Antiochus IV. Both these kings sought the friendship of Jonathan, who renewed his alliance with Rome and also made one with Sparta.

He met Demetrius' general (Tryphon by name) for the last time at Bethsan.

JONATHAN IS MADE PRISONER

XII. 42-52. Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him, but received him with honour and commended him to all his friends and gave him presents: and he commanded his troops to obey him as himself. And he said to Jonathan: Why hast thou troubled all the peoples, whereas we have no war? Now therefore send them back to their own houses and choose thee a few men that may be with thee and come with me to Ptolemais: and I will deliver it to thee, and the rest of the strong holds and the army and all that have any charge: and I will return and go away. For this is the cause of my coming.

And Jonathan believed him and did as he said and sent away his army: and they departed into the land of Juda. But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city and took him: and all them that came in with him they slew with the sword.

Then Tryphon sent an army and horsemen into Galilee and into the great plain to destroy all Jonathan's company. But they, when they understood that Jonathan and all that were with him were taken and slain, encouraged one another and went out ready for battle. Then they that had come after them, seeing that they stood for their lives, returned back. Whereupon, they all came peaceably into the land of Juda. And they bewailed Jonathan and them that had been with him, exceedingly: and Israel mourned with great lamentation.

SIMON SUCCEEDS TO JONATHAN, AS CAPTAIN GENERAL

XIII. 1-II. Now Simon heard that Tryphon was gathering a very great army, to invade the land of Juda and to destroy it. And seeing that the people was in dread and in fear, he went up to Jerusalem and assembled the people: and exhorted them, saying: You know what great battles

I and my brethren and the house of my father have fought for the laws and the sanctuary and the distresses that we have seen: by reason whereof, all my brethren have lost their lives for Israel's sake and I am left alone. And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren. I will avenge then my nation and the sanctuary and our children and wives: for all the heathens are gathered together to destroy us out of mere malice.

And the spirit of the people was enkindled as soon as they heard these words. And they answered with a loud voice, saying: Thou art our leader in the place of Judas and Jonathan thy brother. Fight thou our battles: and we will do whatsoever thou shalt say to us.

So gathering together all the men of war, he made haste to finish all the walls of Jerusalem: and he fortified it round about. And he sent Jonathan the son of Absalom, and with him a new army, into Joppe: and he cast out them that were in it and himself remained there.

TRYPHON'S DECEIT. JONATHAN'S DEATH

XIII. 12-30. And Tryphon removed from Ptolemais with a great army, to invade the land of Juda: and Jonathan was with him in custody. But Simon pitched in Addus, over against the plain. And when Tryphon understood that Simon was risen up in the place of his brother Jonathan and that he meant to join battle with him he sent messengers to him, saying: We have detained thy brother Jonathan for the money that he owed in the king's account by reason of the affairs which he had the management of. But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us: and we will release him.

Now Simon knew that he spoke deceitfully to him. Nevertheless he ordered the money and the children to be sent: lest he should bring upon himself a great hatred of the people of Israel, who might have said: Because he sent not the money and the children, therefore is he lost. So he sent the children and the hundred talents: and he lied and did not let Jonathan go.

And after this, Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador. And Simon and his army marched to every place whithersoever they went. And they that were in the castle sent messengers to Tryphon that he should make haste to

come through the desert and send them victuals. And Tryphon made ready all his horsemen to come that night. But there fell a very great snow: and he came not into the country of Galaad. And when he approached to Bascama, he slew Jonathan and his sons there. And Tryphon returned and went into his own country.

And Simon sent and took the bones of Jonathan his brother and buried them in Modin, in the city of his fathers. And all Israel bewailed him with great lamentation: and they mourned for him many days. And Simon built over the sepulchre of his father and of his brethren a building lofty to the sight, of polished stone behind and before. And he set up seven pyramids one against another for his father and his mother and his four brethren. And round about these he set great pillars: and upon the pillars arms for a perpetual memory: and by the arms ships carved, which might be seen by all that sailed on the sea. This is the sepulchre that he made in Modin even unto this day.

THE GOVERNMENT OF SIMON MACHABEUS

XIV. 4-19; 35-39. And all the land of Juda was at rest all the days of Simon. And he sought the good of his nation: and his power and his glory pleased them well all *his* days. And with all his glory he took Joppe for a haven and made an entrance to the isles of the sea. And he enlarged the bounds of his nation and made himself master of the country. And he gathered together a great number of captives and had the dominion of Gazara and of Bethsura and of the castle and took away all uncleanness out of it: and there was none that resisted him. And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit. The ancient men sat all in the streets and treated together of the good things of the land: and the young men put on them glory and the robes of war. And he provided victuals for the cities: and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth. He made peace in the land: and Israel rejoiced with great joy. And every man sat under his vine and under his fig tree: and there was none to make them afraid. There was none left in the land to fight against them: kings were discomfited in those days. And he strengthened all those of his people that were brought low: and he sought the law and took away every

unjust and wicked man. He glorified the sanctuary and multiplied the vessels of the holy places.

And it was heard at Rome and as far as Sparta that Jonathan was dead: and they were very sorry. But when they heard that Simon his brother was made high priest in his place and was possessed of all the country and the cities therein: they wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan his brethren. And they were read before the assembly in Jerusalem.

And the people seeing the acts of Simon and to what glory he meant to bring his nation, made him their prince and high priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to advance his people. And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David in Jerusalem in the castle, out of which they issued forth and profaned all places round about the sanctuary and did much evil to its purity. And he placed therein Jews for the defence of the country and of the city: and he raised up the walls of Jerusalem.

And king Demetrius confirmed him in the high priesthood. According to these things he made him his friend and glorified him with great glory.

Antiochus VII, son of Demetrius I, quarrelled with Simon and sent his general Cendebeus against him.

CENDEBEUS, GENERAL OF THE SYRIAN ARMY IS DEFEATED

XV. 38-41. And the king appointed Cendebeus captain of the sea coast and gave him an army of footmen and horsemen. And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor and to fortify the gates of the city and to war against the people. And Cendebeus came to Jamnia and began to provoke the people and to ravage Judea and to take the people prisoners and to kill and to build Gedor. And he placed there horsemen, and an army: that they might issue forth and make incursions upon the ways of Judea, as the king had commanded him.

XVI. 1-17; 21-24. Then John came up from Gazara and told Simon his father what Cendebeus had done against their

people. And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren and my father's house have fought against the enemies of Israel from your youth even to this day: and things have prospered so well in our hands that we have delivered Israel oftentimes. And now I am old: but be you instead of me and my brethren. And go out and fight for our nation: and the help from heaven be with you.

Then he chose out of the country twenty thousand fighting men and horsemen: and they went forth against Cendebeus: and they rested in Modin. And they arose in the morning and went into the plain. And behold a very great army of footmen and horsemen came against them: and there was a running river between them. And he and his people pitched their camp over against them. And he saw that the people were afraid to go over the river: so he went over first. Then the men seeing him passed over after him. And he divided the people and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded: and the rest fled into the strong hold.

At that time Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built: and they fled even to the towers that were in the fields of Azotus: and he burnt them with fire. And there fell of them two thousand men: and he returned into Judea in peace.

Now Ptolemee the son of Abobus was appointed captain in the plain of Jericho:¹ and he had abundance of silver and gold, for he was son-in-law of the high priest. And his heart was lifted up and he designed to make himself master of the country: and he purposed treachery against Simon, and his sons, to destroy them.

Now Simon, as he was going through the cities that were in the country of Judea and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month Sabath. And the son of Abobus received them deceitfully into a little fortress that is called Doch, which he had built: and he made them a great feast and hid men there.

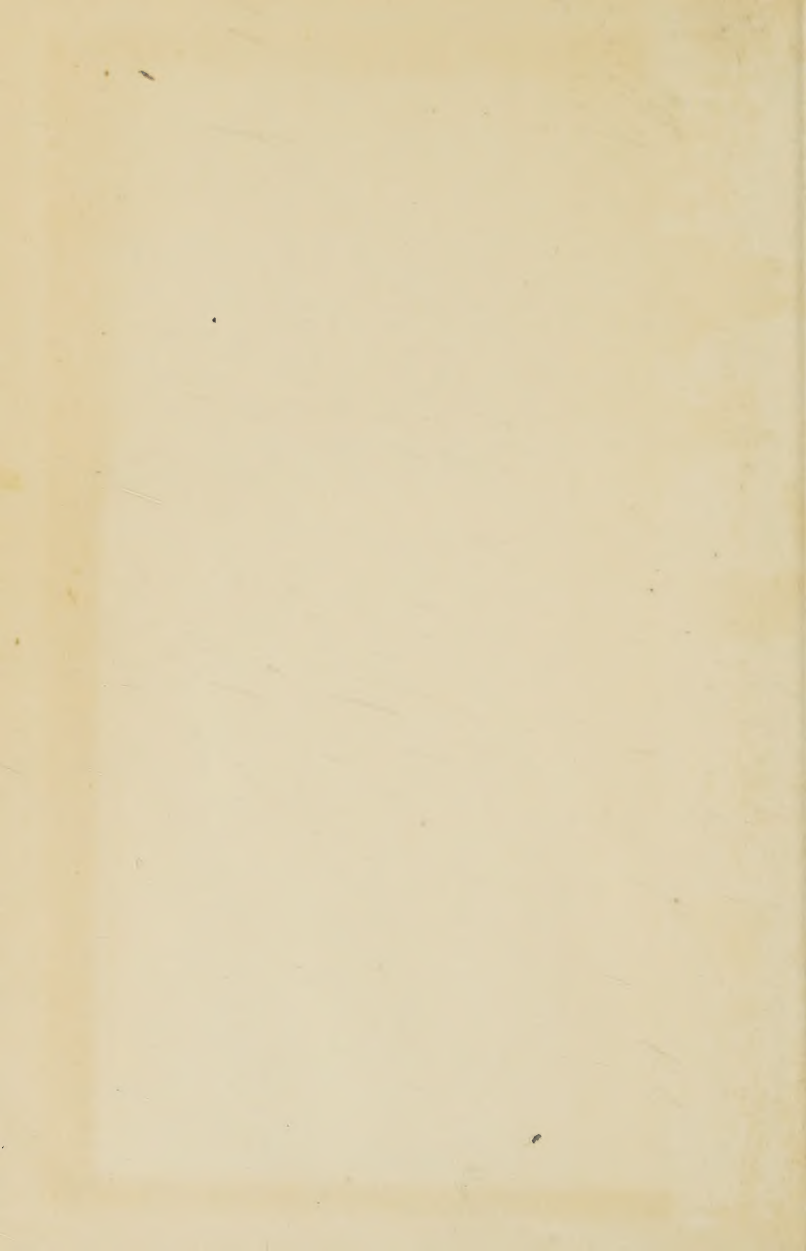
And when Simon and his sons had drunk plentifully,

¹ Captain, that is, of part of the Jewish army. Ptolemee was Governor of Jericho and aspired to take Simon's place.

Ptolemee and his men rose up and took their weapons and entered into the banqueting place and slew him and his two sons and some of his servants. And he committed a great treachery in Israel and rendered evil for good.

Now one running before told John in Gazara that his father and his brethren were slain and that he hath sent men to kill thee also. But when he heard it he was exceedingly afraid: and he apprehended the men that came to kill him and he put them to death: for he knew that they sought to make him away. And as concerning the rest of the acts of John¹ and his wars and the worthy deeds which he bravely achieved and the building of the walls which he made and the things that he did: behold these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

¹ John was afterwards surnamed Hircanus: he succeeded his father both as prince and high priest.



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EATON, MOTHER-MARY

AUTHOR

The Bible Beautiful

TITLE

DATE LOANED	BORROWER'S NAME	ROOM NUMBER
	<i>St Marie</i>	MAR 11
	<i>Bischoff</i>	MAY 18
2/5	<i>Allbrit 126</i>	MAR 6

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